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Zion's Herald.

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The Outlook.

The Wilson Tariff bill provided that the tax paid on alcohol used in the arts and in medicinal preparations should be rebated. These rebates have not been paid, owing to the inability of the Treasury Department to establish regulations for determining the quantity of alcohol so used, and to its declining to accept the unverifed statements of the users. Claims for these rebates aggregating about \$15,000,000 are now pending. Both the House and the Senate have passed a bill repealing this section of the law. Their action will not, of course, invalidate claims already made, but it will prevent new ones, and will add to the revenue, if the President approves the measure, about \$10,000,000 annually.

At the time the great trunk railway pool was formed—known as "The Joint Traffic Association"—to prevent rate-cutting and arrange a division of business, the agreement was submitted to some forty skilled lawyers, and pronounced to be legally invulnerable. The Government, however, brought a bill of complaint in a suit in equity against it. Decision was rendered last week in the United States District Court in New York. The Court held that the Anti-Trust law does not apply in this case, and that the terms of the agreement do not come within the inhibition of the Interstate Commerce law. The bill was, therefore, dismissed, but an appeal was taken. After this vindication it is expected that hesitating roads will be eager to join the Association. The Canadian Pacific has already made overtures.

The necessity of restricting immigration is urged from a somewhat novel standpoint by President F. A. Walker in the June *Atlantic*. Regarding it as no longer debatable or questionable that the mentally and morally unfit, who would gravitate to our jails and asylums and become a public charge, should be excluded, he contends that American labor needs protection. Pioneer work in this country is over. The railroads are built, the canals dug, the public land occupied. Aliens were not needed even for this; they are less needed now. The problem now is to protect "the American rate of wages, the American standard of living, and the quality of American citizenship from degradation through the tumultuous access of vast throngs of ignorant and brutalized peasantry from the countries of Eastern and Southern Europe." This luminous article will repay careful reading.

The decision of the sugar bounty cases which have been pending for some time turned, curiously enough, not on the question of constitutionality, but simply on the right of Congress to appropriate money. The Comptroller of the Treasury, it will be remembered, refused to pay these bounties, amounting to some \$6,000,000, on the ground that the Act of 1890 was unconstitutional. The Federal Supreme Court has ruled that the question of constitutionality has no bearing in these cases and need not, therefore, be investigated or considered. The sugar manufacturers believed that they had just and honorable claims for bounty upon the Government, and preferred them. They were duly allowed under the law. It was within the province of Congress to appropriate money to pay reasonable debts of this nature, and these debts should, therefore, be paid. As these

claims are scattered all over the country, this decision has caused great rejoicing. New Hampshire, alone, has 2,850 of these claims for maple sugar production.

The Anglo-Egyptian expedition up the Nile is apparently making no progress. It is now suspected that there was no sincere intention that it should—that the movement against the Khalifa was merely a ruse to prevent possible consequences of Italian defeat in Abyssinia, and to stave off the insistent demand of France that England should evacuate Egypt. It is reported that the court at Cairo upholds the French contention that the reserve fund cannot be used without the unanimous consent of the six representative Powers; in that case the Egyptian Government (that is, England) must restore to that fund the money thus far appropriated, contrary to French and Russian protests, for this Soudan expedition—an expedition which England claimed was necessary to protect Egypt against a threatened attack from the Khalifa.

Edison does not propose to be distanced by any competitor in the race for putting a new illuminant on the market. Both Moore and Tesla have displayed or described their vacuum tubes and apparatus for producing an economic white glow that greatly outshines and is destined to supersede the incandescent filament now in use. Last week it was learned that Edison had succeeded in utilizing the Roentgen rays for illuminating purposes. Instead of sending these rays off into space, as has been done heretofore for experimental purposes, he generates them within the vacuum tube, and by coating the latter inside with a fluorescing substance similar to tungstate of calcium, turns them into pure white light of high refrangibility. These tubes, he announces, can be used on the usual incandescent circuit, and furnish sunlight instead of lamplight in our homes. The ordinary incandescent lamp requires about one hundred and fifty foot-pounds of energy per candle power; the new light is produced with the expenditure of only thirty-nine foot-pounds of energy per candle power—an amazing economy.

The Grace of Nicholas II.

With the stately pageant of the coronation and the attendant festivities and congratulations—the gorgeousness and solemnity of the event itself, and the generous scale on which provision was made for high and low who came to Moscow—the newspaper press has made every one familiar. All passed off successfully, with the sad exception of the crowding and trampling on Saturday of the excited populace on Hodynky Plain, eager to reach the five hundred booths where free food, beer and souvenir mugs were to be distributed. It is estimated that over 1,000 were killed—men, women and children—by the rear pressing forward, breaking the barriers around the booths, and crushing those in front. But the people at large will soon forget this unfortunate incident in the magnificent clemency shown by the Czar as a memorial of his accession to the throne. The land tax will be reduced one-half for the ensuing ten years, and all arrears of taxes in European Russia and Poland are remitted—"an inestimable boon to the peasantry of the stricken districts which have not yet recovered from the succession of failures of their crops culminating in the great famine of several years ago." The sentences of "exiled criminals" have been reduced one-third, and life sentences have been commuted to twenty years' imprisonment. Civil rights are to be restored to those who have led blameless lives since undergoing punishment. The refugees who took part in the Polish rebellion are to enjoy amnesty on taking the oath of allegiance. Other remissions are contained in the proclamation. The Czar has certainly inaugurated his reign by acts of grace that will win for him the favor of his people.

An Important Decision.

On March 17, before the United States Circuit Court in Philadelphia, Captain Wilborg, of the filibustering steamer "Horsa," was sentenced to pay a fine of \$300 and to be imprisoned for sixteen months for violating the neutrality laws of this country. His two mates were sentenced to pay a fine of \$100 each and to imprisonment for one year. The case was one which seemed to require the highest judicial revision, and the Government succeeded, therefore, in having the appeal hastened. The question turned mainly upon what constitutes a military expedition or enterprise under the statute. The Supreme Court affirmed the decision of the lower court, that the passengers of the "Horsa," who boarded her with arms by means of a tugboat thirty miles out at sea, distributed the arms, drilled with them, and disembarked with them at Cuba, did constitute a military expedition, and that the officers of the steamer, therefore, were clearly amenable, the mates excepted, because of a doubt of their knowledge beforehand of the purposes of the expedition. Under this ruling proceedings may be instituted against the officers of the "Horsa's" numerous successors.

The Trouble in Crete.

Just what it was that has provoked the new uprising in Crete, and the investment of the Turkish garrison at Vamou by the Greek population of the island, and the fighting in the streets of Canes, is not clear at this time of writing. It may have been the recall by the Porte of the Christian governor, Carathodory Pasha, and the appointment in his stead of Turkan Pasha, a Mussulman; or there may have been antecedent grievances growing out of Turkish misrule on the part of the military commander who practically is the real authority; or the agitation for Pan-Hellenism—the re-establishment of the Greek empire—may have reached the island and inflamed the people to revolt. In some respects the Cretans are autonomous. They have their own Assembly or Legislature, composed of eighty members, forty-nine of whom must be Christians. The Turkish force is small; so, too, is the Mussulman population. Still, though in minority, Turkish authority is always tyrannical and oppressive, and it will probably be found that the insurrection, which has spread through the entire island, was incited by some official outrage or mismanagement. A new Turkish governor has been ordered to Crete, and eight battalions of Turkish troops.

The First National Ticket.

It bears the names of "Levering and Johnson," the candidates of the Prohibitionists. The convention was held at Pittsburgh last week, and resulted in the triumph of the "narrow gauge" wing of the party. Everything but straight-out prohibition was ruled out of the platform. Woman suffrage; the right of citizens to one day's rest per week; the English language in non-sectarian schools; the election of President, Vice President, and Senators by direct vote of the people; liberal pensions; restriction of immigration; and arbitration—all included in the majority report of the committee on Platform—were dropped. Ex-Gov. St. John's minority report resolution, favoring the free and unlimited coinage of silver and gold at a ratio of 16 to 1, was rejected by a vote of 427 to 387. The adoption of the "single issue" platform resulted in the bolting of about two hundred of the delegates—free silverites, Populists and woman suffragists, chiefly. The convention then nominated Joshua P. Levering of Maryland for its standard-bearer, and added to its ticket the name of Hale Johnson of Illinois. Mr. Levering is a prominent coffee merchant, is said to be very wealthy, and is president of the Young Men's Christian Association in Baltimore. He has been connected with the Prohibition Party for the past twelve years. In 1892, on a "broad

gauge" platform, the party polled 275,000 votes, or 2.22 per cent. of the whole vote cast in the country. It will be interesting to watch the result of the appeal on this simple issue of prohibition.

Disapproved.

The President returned the R-ver and Harbor bill to Congress last week without approval. Some of the objections to the measure urged in his message were—that many of the projects "are not related to the public welfare;" that private parties have offered to undertake at their own expense some of the enterprises proposed in the bill; that new appropriations are made for work on which millions have been unwisely expended; that objections have been made to some of the projects by examining engineers; and that contracts for future work are sanctioned by the bill which, though involving a comparatively small initial outlay, will obligate the Government to the aggregate of \$62,000,000. In view of the depleted condition of the treasury and "the disappointment in the Government revenues," this measure was regarded by the Executive as "extravagant," and was therefore disapproved. This veto was not unexpected. It is believed in Washington that the bill will be promptly re-passed, and become a law without the President's signature.

A Fortnight of Cyclones.

The last two weeks in May were phenomenal for the number and destructiveness of rotary storms in the Western States. Beginning with the cyclone of the 16th at Sherman, North Texas, where over two hundred men, women and children were killed and over \$1,000,000 worth of property was destroyed, scarcely a day passed on which some disastrous visitation, chiefly in Kansas and Kentucky, was not reported, until all previous occurrences of the kind were temporarily forgotten in the awful desolation wrought in St. Louis and the adjacent country on the 27th. On the afternoon of that day two tornadoes struck the Mound City from the West, ploughed their destructive way through a district of seven hundred and twenty blocks, containing thousands of structures, crossed the river to East St. Louis, wrecking a part of the Eads Bridge and numerous river craft on the way, devastating that section, and leaving a trail of ruin and death in their path across Illinois and Indiana. The death list is not yet fully made up, but will number nearly five hundred, while the property loss may go as high as \$5,000,000. The people of the stricken cities have raised a relief fund, and have gone pluckily to work to repair the ravages. No calamity of this kind comparable with this in fatality and destruction has befallen our Western cities, with the single exception, perhaps, of that which overtook Louisville in March, 1890.

Harmony of Action.

Moderator Withrow of the Presbyterian General Assembly pleaded for it at the opening of the sessions last week, and his advice was heeded. The proposition to sell the new \$1,800,000 Mission building at Twentieth Street and Fifth Avenue and return to the old vacant Lenox quarters at 53 Fifth Avenue, was unanimously adopted. The moral effect of this vote will be quickly felt in increased missionary contributions, while, financially, the mission boards will be relieved of a burden which would have more or less embarrassed them, will save the \$25,000 estimated annual rental for its offices in the new building, and will have on hand a fund of \$450,000 for safe investment. Miss R. L. Kennedy agrees, in case the board decide to re-occupy the Lenox mansion permanently, to immediately alter, enlarge and improve the same so as to make it adequate for all needs. A committee of eleven was appointed to carry into effect this action of the Assembly. The vexing question of seminary control was, after much debate, compromised. Notwithstanding the continued contumacy of certain theological institutions, the committee deemed it unwise to enter into any contest at the present time, and asked to be discharged from further duties. The Assembly contented itself with affirming its position with reference to the seminaries, and urging them to adopt the plan of changing their charters so as to bring these institutions completely under church control. Ordinal revision was not discussed. The General Assembly of 1896 will be remembered for the tolerance and harmony which marked its proceedings.

Our Contributors.

RELIGIOUS THOUGHT AND LIFE IN THE OLD WORLD.

VIII.

Prof. W. T. Davison, D. D.

A FRESH proof of the attraction which the study of theology has for statesmen in this country has just been furnished by the publication of the

Duke of Argyll's "Philosophy of Belief."

Radical, Conservative and Liberal Unionist are agreed to meet on this common ground. Mr. Gladstone in his edition of "Butler," and his essays on Bishop Butler's relation to modern thought, some of which have appeared upon your side of the Atlantic; Mr. Arthur Balfour in his "Foundations of Belief;" and now the Duke of Argyll in a portly volume on "Law in Christian Theology," are all alike in one respect: They retain a vigorous Christian faith while fully acquainted with the best that is thought and said in philosophy and science, and seek in various ways and from various points of view to show how this is possible, how it is, indeed, the only view of the universe that is rationally tenable.

It is unnecessary to say that the importance of such books is not to be measured merely by their intrinsic merits, considerable as these are. They are at the same time indicative of important currents of thought and feeling, and help to influence current thought and feeling more strongly than professional theologians could possibly do. For one man who reads a book by a theological professor, a hundred read—or at least glance through—a book by Mr. Gladstone or Mr. Balfour, while the comparative weight of their opinion upon society is indefinitely greater. The Duke of Argyll cannot perhaps be said to rank with these two brilliant political leaders; but the publication of his "Reign of Law" thirty years ago made no small stir, and the book has passed through seventeen editions since then. Subsequent books from his pen have not obtained the same popular success, but they have left their mark on smaller circles of readers. And now the veteran writer, with a freshness and ability worthy of a man in his prime, has put forth an irenic between religion and science which is full of interest and has a value of its own.

Many readers will be specially interested in the autobiographical notes contained in the preface. The Duke never received either school or college education. But this "home-bred youth" proved to have anything but "homely wits;" for he has proved himself master of a certain fiery eloquence in parliamentary debate, and his knowledge both of science and of theology would put many theologians and some men of science to shame. True, there is obvious in this and the Duke's former books a certain absence of technical training and mastery, which will prevent his writings from having weight with a certain class of readers. But, in compensation, he attracts many who are only repelled by exactness of thought and expression, and inexactitude is not to be confused with inaccuracy. The Duke's knowledge is accurate enough for practical, if not scientific, purposes; and that is the very kind of writer that most readers love.

The Duke of Argyll indicates his mental "whereabouts" by a very simple illustration. He recounts how in early manhood he was led to study the flight of birds, the structure of their wings and feathers, and he shows the effect which this had upon his mind. "The great doctrine of the intelligibility of nature, and of the certain truth of our (so-called) 'anthropomorphic' explanations of the creative Mind, was a doctrine borne in upon my convictions with even more power than it is embedded in the universal instincts and language of mankind. Indeed it was, with me, not so much a doctrine as a Presence." The Duke goes on to show how the confidence thus gained extended farther. The correspondence between the intelligence of man and the structure of the universe could not stop where mechanical explanations stopped, but must reach to higher things. "The wings of thought must be as much an adjusted mechanism as the wings of flight." Though the connection of thought may not be clear at once, it may be seen how the train of thought thus started led the Duke in after years, on the one hand, to entertain doubt concerning all theological or philosophical dogmas obnoxious to the instructed reason or the en-

lightened conscience; while on the other "it put an end to that bottomless distrust of all thought and of all reasoning upon spiritual things, which is, as it were, a suicide of the soul."

The child was father of the man. The main object of the Duke of Argyll's last treatise is to help to put an end to that dualism in modern thought which is working so much mischief. Traditional belief in the God of the Bible holds its own in certain departments and by the virtue of certain trains of reasoning. Reasoned conviction concerning Nature, and Mind in nature, and to a certain extent an Author of nature, holds its own with all who have mastered the elements of modern physical science. But these two trains of thought and belief are not completely one. So long as that remains the case, a fundamental insecurity disturbs the tenure of religious beliefs and a fundamental insufficiency and inadequacy accompanies the view of the universe displayed in science. It is not for one man, perhaps not for one generation, to effect a complete union over two such wide areas. For it will be clearly seen that it is no "reconciliation of religion and science"—to use a phrase current twenty years ago—that is needed. Not one bridge across a deep chasm is required, but the interpenetration of two different habits of thought; a complete mutual understanding and mutual assimilation of one another's ideas, by thousands of people belonging, as it were, to different nations and speaking different languages. And that is work which is not done in a day, or a year, or a decade.

The Duke of Argyll does his part well, in a plain, familiar, more or less popular fashion. He tries, for one thing, to rub out the lines which distinguish the natural and the supernatural. The separation between these he regards as "a vulgar distinction;" it involves "an operation of the intellect which is thoroughly unreal and fallacious." Without endorsing statements so strongly, so crudely put, one may perhaps venture the prophecy that one of the chief theological changes which will come about during the first half of the twentieth century will be a revolution in the way in which theologians view the supernatural. A writer in the current number of the *Quarterly Review*, for example—that fine old crusty Tory periodical which has long been the home of lost causes—comments upon the work of the late G. J. Romanes in a way that would have made the country parsons of a few years ago open their eyes. Darwin's doctrine of development by natural selection, and theories of evolution generally, are declared to be in no sense atheistic. Such doctrine "affects theism only as the discovery of America affected it—by widening our view of the effect of which theism proposes the cause." The same writer attributes the dismay caused among religious people a generation ago by the promulgation of the Darwinian theories as due to their own inadequate theological training and beliefs. In those days even sensible people were slaves to the ideas of the Deists whom it was thought the theologians of last century had demolished. Darwin made this plain, for "the only idea of God which Darwinism assailed was the Deistic conception which confines the activity of the Creator exclusively to the past." The bearing of this quotation from the pages of such a review as the *Quarterly* is obvious. It is a proof that even in unlikely quarters a change is coming about, the bearing of which upon current ideas of the natural and the supernatural will be little short of revolutionary.

It would be well if we could follow the Duke of Argyll in his handling of the subject of

Prayer.

This is one of those regions of practical godliness in which the meeting of two currents of thought from different directions is apt to cause disturbance and confusion. Many good people are in no small difficulty about prayer. They "hint a fault and hesitate dislike" when it is proposed to offer prayer in the churches for fine weather, and their own private prayers are neither so earnest nor so comprehensive as they would be if they had quite made up their minds how the God of nature and the God and Father of the Lord Jesus Christ are veritably one. Perhaps the Duke of Argyll will not solve all the doubts of such persons as these, but his chapter on the subject ought to be helpful to very many. A sentence or two may indicate its general tenor:—

"The relation in which the Christian idea of prayer stands to the idea of a universal reign of law, is a relation not only of perfect harmony, but of an inseparable unity. It assumes the existence of that supremacy of Mind and Will of

which we are conscious as the ultimate agency in ourselves, and which are the universal objects of recognition in what we call external nature. It assumes that this supreme Mind and Will act on motives which are intelligible to us in proportion as we know them, and that they act always by the adaptation of means to ends—these ends, also, being intelligible to us in proportion to our knowledge of them. . . . It treats the unchangeableness of the Divine character, not as a discouragement, but as an encouragement, to supplication. It regards, not as a ground of alarm, but, on the contrary, as a ground of confidence, the fact that with the Father of lights there is no variableness, neither shadow of turning."

But it is useless to try to compress a chapter into a paragraph, especially upon a subject in which fullness of exposition is almost necessary to comprehension and conviction. It will be seen, however, that the Duke of Argyll has his own way of bringing home the idea of "natural law in the spiritual world." Readers of his book will find abundant illustration of the position which the Duke himself attributes to St. Paul, that the whole system of Christian teaching is a rational system, capable of rational explanation, and resting upon facts and laws of man's intellectual and moral nature which must be recognized as self-evidently true when they are once fairly stated. The book is much easier to read than Mr. Balfour's, and seeks to attain the same end by a different, perhaps a safer, and certainly a more readily accessible, path. It is to be hoped the volume will soon appear in cheaper form.

Some very suggestive remarks upon the drift of modern theology, confirming much that has been said from time to time in these columns, are to be found toward the end of a book which belongs more to America than England—

Dr. G. P. Fisher's "History of Christian Doctrine."

This has just appeared as the last addition to the International Theological Library, to which Profs. Driver and Bruce on our side, and Dr. Newman Smyth on yours, have already contributed. It is significant that Prof. Fisher virtually closes his long survey of the history of Christian thought with such a sentence as this from such a writer as Dr. Dale: "The work of theological reconstruction must be done. It can only be done effectively when the religious faith and ardor of the church are intense, and when robust genius and massive learning are united with saintly devotion. A theology which is the creation of a poor and degraded religious life will have neither stability nor grandeur. We must all become better Christians before we can hope to see great theologians." These words I have ventured to italicize, because they appear to me worthy to be written in letters of gold. *Pectus facit theologum*, as Neander was so fond of quoting. The extract continues: "Meanwhile—and this perhaps is the lesson of the hour—all evangelical churches should frankly recognize that the evangelical theology—not the evangelical faith—is passing through a period of transition."

Prof. Fisher has his own ideas concerning that transition. If I rightly understand him, he would agree with certain respected correspondents of the *HERALD* who have lately commented on one of my articles respecting eschatology. But it may well be thought that doctrine upon that important subject is of the nature of fruit, and that in doctrine, as elsewhere, the Saviour's word holds true: "Make the tree good and his fruit good." Our views of the future life depend upon our views of God and man. A change is passing over these which is insensibly modifying, not our faith—that stands firm where it has always stood—but our theology. And those who look with open eyes can see a new building—which is yet the old—rising upon the old foundation—which is evermore the new—rising slowly and surely to the sound of music, the echoes of which will not quickly die.

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God's Word in the Memory.

A FRIEND sat by the bedside of one who was ill, repeating passage after passage of the Bible, most refreshing and comforting to the listener. One who was present afterward remarked, "I was astonished at the number and the accuracy of those quotations. It is a great gift to have such command of the Scriptures simply from memory."

It is, indeed, a blessed gift, and the possessors of it should be more numerous than they are. To have a word in season as occasion may arise, for our own soul's refreshing or for others, is better than silver or gold. The habit of memorizing Scripture can be cultivated so that even those who do not commit to memory readily can, by practice, accomplish it. The help of the Holy Spirit is especially promised for this: "He

shall bring all things to your remembrance, whatsoever I have said unto you." If we do our part in laying up the sacred treasure by our own mental effort, He will bring it to mind when the occasion comes for its use.

We have listened to prayers in which sentence after sentence was in Scripture language, which truly were "fervent, effectual, availing much." David says: "Thy word have I hid in my heart, that I might not sin against Thee;" and the prophet says, "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart." A man who became blind in the later years of his life could repeat from memory a large portion of the blessed Word which had been stored away in early days. What light shone amid the darkness from these treasures of the mind, brought to remembrance through the promised office of the Holy Spirit. One passage only each day for a year, repeated over and again while we are engaged in work, will make us possessors of three hundred and sixty-five precious thoughts of God as expressed in His written Word. "It is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips."—*Christian Advocate*.

THE STORY OF AN ANCIENT JASPER GEM.

Rev. H. Hewitt.

THERE has recently been added to the treasures of that large and world-renowned depository of art, antiquities, Oriental literature, relics, etc., the Louvre in Paris, a small seal of an extremely interesting character. From the brief and casual notice of it contained in a score of lines in the *Academy* of April 11, we learn that it is a stone of dullish jasper, cut in the form of an ellipsoid, about half an inch in length and pierced through with some sharp instrument as if intended for suspension on a string or small chain and to be worn as a pendant ornament. On its polished surface is engraved the Ureus, or mystical serpent, with four wings—a device, by the way, quite common in Egyptian sculpture and monumental art. Underneath this symbol are two Hebrew words, written in Phœnician or old Hebrew characters. As the Hebrew alphabet now employed is not known to have come into general use among the Hebrew people until after the Exile, it is safely presumed that the seal dates to a period before the Captivity. It may, of course, belong to a time much earlier.

This small and seemingly insignificant lithic document is undoubtedly of Hebrew origin, and was once the property of a devout Israelite, as is clear from the lofty tenor of its names or mottoes.

A special value attaches to it. First, because of its antiquity. M. Clermont-Ganneau, who exhibited it at a recent meeting of the Académie des Inscriptions, and to whose exertions we are indebted for the Moabite tablet, considers it as old as the sixth century B. C. The type of Hebrew employed is that known to scholars as the alphabet of the Mesha inscription (890 B. C.) discovered in 1868 in a remote corner of the ancient territory of the Moabite king and now in the Louvre Museum. It is the character of the ancient Samaritan Pentateuch-roll, with its letters of gold, at Nabious, the date of whose origin cannot be ascertained. It is the type used in the inscription recording the construction of the conduit leading to the Pool of Siloam by King Hezekiah (about 700 B. C.), discovered by the pupils of Herr Schick, a German architect, in Jerusalem a few years ago, and also of all Hebrew documents previous to the Exile.

Again, the gem is precious for the sublimity of the sentiment it expresses, especially when taken in connection with the character and circumstances of the age to which it most probably belongs. The word *Yahmolyahu*, which is a compound of the imperfect *qal* of *hamal* and the abbreviated name *Yahveh*, means "May Yahveh be pitiful," or, "May Yahveh spare." This was probably the prayerful motto of the original owner of the seal. The other word—*Maaseyahu*—a compound similarly formed, is probably the owner's name and means "work of Jahveh."

The first word, whether employed as a name or a motto, forcibly recalls the grand disclosure of God's distinctive nature which was given in answer to the great law-giver's prayer: "Yahveh, Yahveh, God, merciful and gracious, long-suffering and abundant in goodness, mercy and truth, keeping mercy for thousands," etc. It emphasizes the characteristic truths of the Old Testament revelation. It reflects in brief but pregnant form the religious faith and feeling of thoughtful souls in the midst of national calamity, or amid the deepening gloom of foreshadowed and anticipated evils. The theology of affliction is the only

real and reliable theology. The plowshare of sorrow tears a deep furrow in the heart and makes it fruitful. Men's thoughts, like their gold, are the better for having known the heat of the furnace. What we conceive God to be amid circumstances of felicity and good fortune is often no more than a figment of our vagrant and undisciplined fancy doomed to be dashed to pieces in our less sheltered and propitious moments. What God is to us in trouble, that He really and eternally is. He is, as Whittier reminds us in words of immortal pathos and beauty, —

"No fable old, nor mythic lore,
Nor dream of bards and seers;
No dead fact stranded on the shore
Of the oblivious years;
But warm, sweet, tender, even yet
A present help."

The motto-word of the jasper seal of the Louvre is one which would naturally and instinctively be recalled by the loyal servant of Jehovah in troublous times. It is the word used by the compiler of the Pentateuch to denote the tender, womanly emotion with which Pharaoh's daughter looked on the beautiful features of the little Hebrew (for he was "fair to God") whom she found floating in his ark of bulrushes on the waters of the Nile (Exod. 2: 6): "She pitied him." It is the word used by the prophet Ezekiel in upbraiding backslidden Israel of their lowly origin and of the state of distress and dejection in which Jehovah found them as a nation when He chose them for His people: "None eye pitied them" (Ezek. 16: 5). It is the word employed by Saul in expressing his gratitude to the Ziphites of Gibeah when they made known to him David's hiding-place in the wooded hillsides of Hachilah: "Blessed be ye of Jahveh, for ye have been pitiful towards me." God's people are precious in His eyes — doubly so in the hour of their trial — and Malachi makes Him to say of them: "I will spare them [be tender towards them] as a man spareth [or is tender towards] his own son that serveth him."

It is the expression, too, by which God denotes His supreme regard for His own honor and holiness: "I will be sparing of my holy name" (Ezek. 36: 21). No prayer, therefore, could be more welcome to the heart of the devout Jew of Jeremiah's and Zedekiah's time, amid the gathering signs of national calamity and disintegration, than that of the jasper stone: "May Jahveh be pitiful."

Once more, the gem is interesting because of the possibility (we might almost say probability) of its belonging to a time when the prayer of the first word was singularly appropriate and when the latter word, *Maaseyahu* (Maaseiah), as we learn from the book of Jeremiah, was the name of a man who figures prominently in the events of that critical period. The name, while rarely met with, if at all, in other periods of Old Testament history, often occurs in the times immediately preceding the Captivity, and it is noteworthy that almost every person bearing it is apparently of the priestly race and somehow connected with the temple service. One Maaseiah, the son of Shallum (Jer. 35: 4), is temple door-keeper; another occupies the dignified position of high priest (Jer. 21: 1); and his son, Zephaniah, is employed by King Zedekiah as messenger to Jeremiah. "Inquire, I pray thee, of the Lord for us" — the royal herald is made to say to the prophet; "for Nebuchadnezzar, king of Babylon, maketh war against us; if so be that the Lord will deal with us according to all his wondrous works that he may go away from us." The appeal is repeated — "Pray now unto the Lord for us" — and the answer to the prophet's prayer is that Pharaoh's army opportunely arrives from Egypt and the Chaldeans withdraw from the siege, but only to come back, as the prophet foretells, when Pharaoh's forces return to Egypt. The city is foredoomed to be destroyed, even though by disabled men, who would rise up in their tents with their wounds upon them, if need were, and set it on fire (Jer. 38: 3-10). Is it improbable that the seal of the Louvre, with its old Hebrew inscriptions, was once the property of the priest Maaseiah, the dismal and threatening aspect of whose times made the prayer *Yahmolyahu* — "May the Lord be pitiful" — touchingly appropriate?

South Berwick, Maine.

The boiler-makers can talk to each other amid ceaseless hammerings. Those who are accustomed to the roar of Niagara are sensitive to noises that would not be audible to the unaccustomed ear. So, when once we have caught the tone of the voice of God, we shall detect it amid the rush of daily business. We shall make a great stillness in our heart, enter the inner temple, and wait there, until the word of the Lord shall come to us. — Rev. F. B. Meyer.

The General Conference.

Monday, May 25.

BISHOP FOSS presided. Dr. J. J. Bentley conducted the devotions, reading the 43d chapter of Isaiah, and the hymn, "Of Him who did salvation bring I could forever think and sing," was sung.

The election of Dr. J. C. Hartzell as Missionary Bishop of Africa, and Dr. M. C. B. Mason as corresponding secretary of the Freedmen's Aid and Southern Education Society, was announced in the last issue by telegraph.

The report of the ballots was as follows: — On the first ballot for Missionary Bishop of Africa, no choice was made. Whole number of votes cast, 451; necessary to a choice, 301. J. C. Hartzell, 323; M. C. B. Mason, 81; H. A. Monroe, 73; J. W. Hamilton, 15; G. W. Gae, 13; scattering, 46.

On the second ballot J. C. Hartzell was elected. Whole number of votes cast, 456; necessary to a choice, 305. J. C. Hartzell, 335; M. C. B. Mason, 90; H. A. Monroe, 53; scattering, 8.

On the first ballot for secretary of the Freedmen's Aid Society, M. C. B. Mason was chosen. Whole number of votes cast, 456; necessary to a choice, 303. M. C. B. Mason, 296; W. H. W. Rees, 11; John Mitchell, 45; E. W. S. Hammond, 40.

It was voted to hold two sessions each day, and limit speeches to five minutes. E. M. Mills, for the committee on Epworth League, recommended a change in the method of choosing the members of the Board of Control, as appears in the following report: —

"Your committee recommend that Article 4 of 1325, of the Discipline be changed so as to read: —

"The management of the League shall be vested in the Board of Control to consist, (1) of 15 members appointed by the Bishops, one of whom shall be a Bishop, who shall be president of the Epworth League and the Board of Control; (2) and one member from each General Conference District to be chosen at the General Conference by the delegates of the Annual and Electoral Conferences, comprising the several General Conference Districts. The Board of Control shall meet twice in each quadrennium."

Upon this subject a brief but interesting debate took place. J. S. Chadwick said: —

"I desire to call the attention of the General Conference to this thing — already some of the General Conference Districts have planned meetings for a date near by; and if this section should prevail here this morning, as your committee recommends, it would take away from our young people the only official business that has been committed to them. And I hope the General Conference will look into this thing. Some delegates have already been elected, and the passage of this paper this morning will complicate matters very much. It is very difficult, now, for us to call the members of the respective Conferences, on the districts represented, together; and if you take the only official business out of their hands, we shall fail to have any General Conference Districts at all; and I hope this will not prevail."

C. J. North said: —

"When the memorial for presentation to the last General Conference was before the Board of Control four years ago, at the meeting in Council Bluffs, I had the honor to introduce the resolution calling for the representative feature in the government of the Epworth League. That feature was adopted, and it has been experimented upon during the last four years. In some districts of the church, well organized, it worked admirably; in other districts it is impossible to work that particular scheme. Some districts are a thousand or fifteen hundred miles long, and it is impossible to get a representation from the district that may be fairly called representative. Thereupon this plan of asking the representatives of the General Conference Districts that are present in the General Conference to elect the member has been recommended by the committee on Epworth League. It seems to a large majority of the committee to be the only workable plan; and, regretful as I am to depart from the purely and simply representative feature of asking our young people to elect these delegates, it seems to me entirely impracticable; and therefore I am in favor of the nearest thing to the representation of the young people's societies themselves that can be secured. And I am convinced that the nearest thing that is practical is the thing recommended in this report."

R. B. Doherty said: —

"Some of us are compelled to believe that this is one of the most serious changes that has been proposed in connection with our Epworth League. If the General Conference had not shown its confidence in the Christian character of the young people and their intelligence in such a degree four years ago as to entrust to the delegated bodies of that League the right to choose members for the Board of Control, I think it is manifest that the League would not have grown so rapidly as it has. The most popular feature in the working of our League is this: that every youth and every maiden in all the League recognizes that he has a share in the selection of the Board of Control. There is no necessity for that, for the Bishops, by order of the General Conference, have the right to choose one-half of the Board of Control, and surely can pour in conservatism enough to keep the rest of the Board from running off, if there is any danger of it. But there is none. We have experimented on this for four years. We have found that the men selected by the various General Conference District Leagues have been most excellent men, the very best men who are members of that Board. And the most serious fact in that connection is this, that the General Conference has to my mind a sort of pledge or compact with the young people. It has asked them to select at their own time members, those members to hold office for four years. Three of the districts have just chosen their members. This will legislate those members out of office. Three others have called their sessions to elect members. This will make it impossible for them to choose members. I feel you cannot do anything that will so endanger the Epworth League, so shake it to its very foundation, as to pass this. I am exceedingly sorry that duties elsewhere prevented my attendance at the meet-

ing where this was passed. I am given to understand that several of us who were at the founding of the League seven years ago had not opportunity to express ourselves in this matter. We were not absent from any fault of our own. I earnestly request this Conference to think carefully and prayerfully before so serious and radical and revolutionary a change shall be made."

J. F. Berry said: —

"I have been heartily in favor of the largest and fullest direct representation for the young people of the Epworth League. If the plan which has been pursued during the last four years gained the best representation for the young people, I should stand here heartily in favor of rejecting this report. This matter has been tried during the last four years, and tried thoroughly, and I think most of us who were in favor of representation directly from these General Conference District conventions, four years ago, have seen reason to change our minds. The First District (the New England District) and the Fifth District (Ohio and Kentucky), including Norway, have been able to get a sufficient number of their young people together to have a fair representation and to elect their representative in due form. But when you have said that, perhaps including the Second and Third Districts partially, you have said all. The Thirteenth District has never been able to get a sufficient number of young people together to elect a representative to the Board of Control; and during the past four years it has been unrepresented. I do not refer to the German District; perhaps I have not called the number right. Well, I refer to the Twelfth District, including the great South-west. The Fourteenth District, the Pacific Coast District, is so large, and the distances are so great, that we never yet have been able to call together more than a handful of young people. Even the Seventh District, including Michigan and Indiana, when we met four years ago to elect a member of the Board of Control — even from that district that is not very large, we had only a dozen or fifteen representatives. And who were they? Not the young men and women of the Epworth League at all. They were preachers. And we preachers proceeded to elect the representative for the young people. If the young people could be brought together to vote on this matter, I should be heartily in favor of it. But it seems to me the plan that is contemplated in this report is the fairest thing to these young people, and gives them the best possible representation. I trust this report will prevail. And I do not run very much risk in saying that it will be the most satisfactory action which we can take, to the majority of the young people of the Epworth League."

E. M. Taylor said:

"Mr. Chairman and brethren, there is not a more ardent advocate of the spirit of democracy among the classes of the American people than I myself; but I want to see that democracy kept within its practical application. I want to see it so organized that it is able to secure a perfect and complete representation of the constituency that is involved in it. And if there is a case in all the Methodist work of the last quadrennium that is a perfect failure so far as the working of the theory involved in it is concerned, it is this idea of the representation of the young people of the various General Conference Districts together. I am president of the First General Conference District. The facilities for travel and the compactness geographically of the country are such that we are able to get a larger representation of our young people together to improve the opportunity of this suffrage than any other district in the Union; and I confess to you that with us this thing amounts to little more than a junketing expedition of the members of the Cabinet. They do not take interest in it. And if the young people of the district, and those of other districts, could be represented here today, they would be found to harmonize with Dr. Berry when he says that they have no fear of entrusting themselves to the representatives that are sent to this General Conference. There is scarcely a representative delegation here today but what in some way or other is representing the Epworth League. You do not take it out of the hands of the young people of our country when you do this. I speak out of my heart on this matter. The Epworth League is as dear to me as any work connected with our church. I have spent my best wisdom, and a great deal of my time, the last two years, in trying to bring the work of the department assigned to me to success, and I feel this intensely. And when I look over the Union and see these great districts spread over miles and miles of space, it is absolutely impossible. It may sound and look very well as a theory, but practically it is a failure. Now we have gotten together and formulated this report for the sole purpose of having the whole country represented in a feasible way; and we trust that the members present today will look at it with such judicial eyes that they will support this report and send us back to our homes putting the authority where it belongs in the selection of delegates, representing all our various Annual Conferences."

E. M. Mills, in closing the discussion upon the report, said: —

"I have only a word to say. I, with the larger part of the committee, gave up our present plans reluctantly. Because it has proved an absolute failure in the last four years, we provided this other plan. Only five out of the fourteen districts have held any meetings that could be called a representative meeting. I submit this question without any further argument."

The report was adopted.

Col. Fred Grant, and Bishop Arnett, of the

African M. E. Church, were introduced to the Conference.

An afternoon session was held, at which Bishop Hurst presided. General Rueling conducted the devotions, reading the 23d Psalm, and the hymn, "I love to tell the story," was sung.

The discussion began in the morning upon the report of the committee upon the Constitution, was taken up, and it was continued during most of the afternoon. As this debate was so long and tedious, and as it is probable that the whole subject will end in indefinite postponement, we delay consideration of the same in our columns until final action is taken.

A determined effort was made to prevent the election of a corresponding secretary of the Freedmen's Aid and Southern Education Society to fill the place made vacant by the elevation of Dr. Hartzell to the bishopric of Africa. The ostensible plea was made in the interest of economy, but it signally failed, as it should. The evident purpose in the whole effort was to defeat the election of a Negro, as seemed inevitable if an election was ordered.

Upon this point C. J. Little said, with his accustomed vigor and directness: —

"If this proposition had been made at Omaha I should have voted for it. I should have voted against two secretaries then. There never ought to have been but one. If this proposition had been made before the election of two secretaries at this Conference I should have voted for it. But I shall not vote for it now. We discussed for a large part of an hour the other day whether we should elect a colored Bishop. We had a great deal of talk about that. But now, when the shadow of the colored man seems to appear upon the horizon of the Freedmen's Aid, now it is proposed to have only one secretary. Well, if you want to have economy, reduce the salaries of these secretaries. The salaries are not fixed by the General Conference. You can have the economy. You can have the economy, and you can have the secretaries. I want economy, but I will not vote 'No.' I will not stultify myself. I will not ask this General Conference to stultify itself by stopping here and now saying, 'We shall have but one secretary.'"

J. W. E. Bowen said: —

"It was not questioned when we first took the vote as to whether we should have one or two. The committee on the Freedmen's Aid Society recommended in Omaha and approved that action in its last sitting that the constitution should not be changed. Our brother, Dr. Hartzell, who has recently been elected to the bishopric of Africa, himself said again and again that there is need of two secretaries. The other secretary who now remains to fill the office has so affirmed again and again; the Board of Cincinnati has affirmed the same thing, that the Society needs two secretaries; and now the question arises because, as has been said here, the shadow of a black man puts in sight, we want to reconsider and postpone the election of the other secretary. I believe that we should have economy. Reduce the salaries of these secretaries. There is need for these two men in the field in the North and in the South. That Southern field needs working up. I would that we had a secretary in the South and other officers who could devote their whole time to the work in the South among those ignorant Negroes to educate them into a better system of living and supporting the church. Even as it is, the assistant corresponding secretary gives but little time to the Southern field. There is need at this point, as we begin to crystallize our work in the South, and begin to develop along different bases. There is need that we should put men into that Southern field who shall go into every hut and hamlet and town and village and city and develop the interests of the colored men. It is on record that these Southern Conferences among Negroes often give more money for education than any other denomination of colored people in this country. That was in the printed record of the distinctively colored churches in the South. We give by three times more than any of them simply because we have a better system. It is now time that we take hold of this work and build it along different lines, solidifying, symmetrically building it up; so that all the people in that Southern country shall be brought into the very life and thought and current power of the church. I cannot see how one secretary can perform the work."

An election was ordered by the Conference with emphatic unanimity, and with the result before stated.

Tuesday, May 26.

Bishop Ninde presided. Rev. Robert Forbes conducted the devotions, and the hymn, "Thou dear Redeemer, dying Lamb," was sung.

The interest of the forenoon session centered in the consecration of the new Bishop-elect. An immense concourse of people assembled in the Armory to witness these interesting and impressive ceremonies. Many came from afar, and many who had never before seen a Methodist Bishop consecrated, crowded into the great auditorium.

The Bishop's table was removed from the platform, and three small tables were placed at a convenient distance from each other, where the

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Consecration of Bishops at the General Conference.

three new Bishops were to stand and kneel during the service. At the appointed time all the Bishops, accompanied by the three Bishops-elect and those ministers who had been selected to present them, entered and arranged themselves upon the platform in the following order: Bishop Vincent, Bishop Thoburn, Bishop Taylor, Bishop Ninde, Bishop Fitzgerald, Bishop Foster, Rev. T. C. Iliff, Bishop McCabe, Dr. L. D. McCabe, Bishop Hurst, Bishop Merrill, Dr. R. S. Rust, Bishop Cranston, Dr. D. L. Rader, Bishop Walden, Bishop Warren, Dr. S. L. Beller, Bishop Hartsell, Dr. M. C. B. Mason, Bishop Foss, Bishop Andrews, Bishop Mallalieu, Bishop Fowler, Bishop Joyce, Bishop Newman.

The above stood in a row upon the platform, and Bishop Bowman, standing alone a little in front, announced the 810th hymn, beginning, "Go forth, ye heralds, in My name."

The consecration service in the Book of Discipline was followed, Bishop Vincent reading the collect and Bishop Thoburn the epistle, after which Bishop Taylor read the Gospel.

Charles C. McCabe was then presented to Bishop Bowman by Rev. Dr. L. D. McCabe, of Delaware, Ohio, and Rev. Dr. T. C. Iliff, of Utah, these words being used, "I present this holy man to be consecrated a Bishop."

Earl Cranston was presented to Bishop Bowman by Rev. Dr. D. L. Rader, of the Colorado Conference, and Rev. R. S. Rust, D. D., of the Cincinnati Conference, with the words of the Discipline: "I present this holy man to be consecrated a Bishop."

Joseph C. Hartsell was presented to Bishop Bowman by Rev. M. C. B. Mason, D. D., secretary of the Freedmen's Aid Society, and Rev. S. L. Beller, D. D., Vice Chancellor of the American University. It was especially fitting that Dr. Hartsell should be thus presented for consecration by an Afro-American. Dr. Mason, corresponding secretary of the Freedmen's Aid and Southern Education Society, standing nearest Dr. Hartsell, said, in a clear and expressive

voice: "I present this holy man to be consecrated Missionary Bishop of Africa." With the exception of the application of the term, "Missionary Bishop of Africa," Bishop Hartsell's consecration was uniform with that of the other Bishops-elect.

The call to prayer was read by Bishop Ninde and the prayer by Bishop Fitzgerald, after which the examination was conducted and the invocation offered by Bishop Andrews. Bishop Mallalieu read the "Veni Creator Spiritus," and Bishop Fowler offered prayer. Then followed the laying on of hands and the presentation of the Bible. On the head of Bishop-elect McCabe, Bishops Foster, Bowman and Hurst and Drs. L. D. McCabe and T. C. Iliff laid their hands. The hands of Bishops Merrill, Bowman and Walden and Drs. D. L. Rader and R. S. Rust were laid on the head of Bishop-elect Cranston. Bishops Warren, Bowman and Foss, and Drs. M. C. B. Mason and S. L. Beller laid their hands on the head of Missionary Bishop Hartsell.

A prayer was offered by Bishop Joyce. Hymn 822, beginning, "Jesus, the name high over all," was announced by Bishop Newman and sung by the congregation, and Bishop Foster pronounced the benediction.

The audience gave the closest attention and manifested profound interest in this beautiful ceremony from beginning to end. After the benediction many friends of the new Bishops came forward to offer congratulations.

The Conference voiced its convictions upon temperance in adopting, with enthusiasm, the report presented by the chairman of the committee on Temperance, Dr. C. H. Payne. The report is as follows:—

[Report No. 1.]

Maintaining the high position in respect to temperance and prohibition that the Methodist Episcopal Church has so long occupied, we emphasize as indicating our attitude as a church the following

DECLARATION OF PRINCIPLES.

1. That total abstinence from intoxicating beverages is the duty of every individual.
2. That the liquor traffic is a business at once injurious, immoral and antagonistic to every interest of the church of God.
3. We condemn the license feature of all statutes by which money is accepted for the legal protection of an immoral traffic.
4. In accepting money for such a purpose the Government, whether national, state, county or municipal, becomes a partner in a business justly declared to be an enemy of God and man.
5. That the Christian's only proper attitude toward the liquor traffic is that of relentless hostility, and that all members of the Methodist Episcopal Church who enjoy the elective franchise should so use that solemn trust as to promote the rescue of our country from the guilt and dishonor which have been brought upon it by a criminal complicity with the liquor traffic.

Civic righteousness, which now claims and receives so large a share of public attention, demands the extirpation of a traffic so fruitful of corruption in every department of civil government.

The time has come when all good citizens should unite for harmonious and aggressive action, to the end that all legislation relating to this subject—whether municipal, state or national—should advance steadily and firmly toward the utter extermination of the traffic.

We adopt the declaration of the General Assembly of the Presbyterian Church that "the pronounced and stupendous need of the hour to meet this enemy of everything American and Christian, is an aroused church, consecrated to the extermination of the traffic."

RECOMMENDATIONS.

- (1) That at each session of every Annual Conference there shall be held, wherever practicable, under the auspices of the Conference Temperance Society or committee, a Conference

anniversary or mass meeting in the interest of temperance and prohibition.

(2) That we approve the object of the American Anti-Saloon League, as expressed in its constitution, and that we watch with interest and prayer its efforts to suppress the saloon; that we co-operate with such League so far as is consistent with our avowed principles of avowed prohibition, and that we authorize the permanent committee on Temperance and Prohibition to appoint delegates to the annual conventions of said League.

(3) That in harmony with the action of other religious bodies, the fourth Sunday in November in each year or some proximate day be observed as Temperance Sunday in all our churches by providing, under the direction of the pastor, addresses and other exercises suited to inculcate the principles of temperance and prohibition.

(4) That full and careful attention be given in all our Sunday-schools to the regular quarterly temperance lesson.

(5) That through our Board of Bishops we memorialize the National Congress asking, in the name of the Methodist Episcopal Church, that the Government of the United States so adjust its internal revenue laws as not to seem to legalize the traffic in ardent spirits in sections of the Union where prohibitory laws exist.

(6) That while disclaiming all responsibility for the existence of laws legalizing and protecting the liquor traffic, our people should aid in the enforcement of all restrictions and prohibitions found in statutes and ordinances of States and municipalities where the traffic is in any way legalized.

Dr. Brodbeck reported for the committee on Missions an item to the effect that all Sunday-schools shall take a missionary collection once a month; that where practicable there should be some special missionary service provided for each school on the day that the collection is taken; and that frequent missionary concerts should be held.

The following significant paragraph in another report from the committee on Missions occasioned a good deal of discussion, but was finally adopted without change. Careful scrutiny will show that it is quite an innovation upon the customs and practices of Annual Conferences—certainly as they exist in the home field:—

"Lay missionaries in foreign missions regularly appointed by the Board of Managers of the Missionary Society shall be subject to appointments by the Bishop presiding, or, in the absence of a Bishop, by the superintendent of the mission. They may upon invitation of the Conference occupy seats in the Annual Conferences, participate in the business thereof, provided that they shall not be permitted to vote on any question that relates to the character or Conference relations of ministers or be counted in the basis of representation in the General Conference, and provided, also, that they shall not vote for ministerial delegates to the General Conference."

Secretary Leonard of the Missionary Society advocated its adoption in these words:—

"I hope this General Conference will pause a moment and think carefully about this matter. We are sending quite a large number of lay missionaries. Quite a number of these are physicians. They accept appointments from the Missionary Society and go out as missionaries. When they reach the mission field they are subject to exactly the same appointment that ministerial missionaries are subject to. While the mission remains a mission, and before it is organized into an Annual Conference, these lay workers are always permitted to sit with the mission and vote on questions that come up before it, and take part in all its deliberations; but as soon as the mission is organized into an Annual Conference, these lay workers that have given up everything at home and gone out as missionaries pure and simple, must sit outside and can take no part in the deliberations, in all that pertains to the business of the Annual Conference, as the ministers only are members of the Conference. This amendment proposes that they shall take no part in anything that pertains to ministerial character, or the ad-

mission of ministers into the Conference, or the conferring of orders, or anything of that kind; neither can they be counted in the basis of representation, nor can they vote in the Annual Conference for delegates to the General Conference. They can simply sit, and it must be upon the invitation of the Conference. This act does not put them in unless the Conference shall invite them to come in and sit simply as corresponding members. This is simply the fact of it. It gives them, however, this recognition, and it seems to me that it would be very ungracious in the church to deny them this small privilege. Their whole life is given to this work. They are just as much interested in it as the ministers, and they only ask to participate in that kind of business that is related to the practical operation of the mission. I think there can be no peril in it; I think the constitution can stand it. I do not think it will in any way endanger or damage anything. It will greatly help in these mission fields in the councils of the church. And I think that this is a privilege that we ought to confer upon men as laymen that go out and give their whole life to the work of God in the foreign field."

An afternoon and an evening session were held, devoted to prolonged discussion of the proposed items of the new Constitution. Bishop Walden presided in the afternoon, and Bishop Mallalieu in the evening.

Wednesday, May 27.

Three sessions of the General Conference were held today. The morning session, at which Bishop Fowler presided, extended from 8.30 until nearly 1 p. m. The afternoon session, at which Bishop Vincent presided, lasted from 3 to 5.30. The evening session, at which Bishops Fitzgerald and McCabe presided, continued from 7.30 until nearly 11 o'clock. Nearly all the time of these sessions was devoted to the consideration and discussion of reports submitted by committees.

When Bishop McCabe took the chair in the evening, he was greeted with applause. He said that he knew there was such a book as Cushing's "Manual," but he had never seen it, also another book entitled, "Neely on Parliamentary Law," but he had never read it. He proposed to study both of these books in the future. Dr. Neely arose and said that he would present the new Bishop his booklet on "Parliamentary Law," which he proceeded to do.

In the morning session President W. F. Warren brought the long discussion upon the proposed new Constitution to a close by the presentation of the following resolution, which was adopted with great unanimity:—

Resolved, That the General Conference requests the Bishops to appoint a committee to consist of six laymen, six ministers, and three General Superintendents, whose duty it shall be to review the work of the Constitutional Commission of 1888, the recommendations of the committee on Constitution appointed by the General Conference of 1892, and the recommendations of all General Conference committees on Lay Representation; also to consider with care any memorials that may be addressed to the new committee over the signature of any five ministers or laymen of the Methodist Episcopal Church; and to report, first, a draft which shall set forth in well-defined terms and in logically arranged articles the existing organic law of the Methodist Episcopal Church; and, second,

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only, any modifications of said organic law which the new committee may recommend for adoption by the concurrent action of the General Conference and the members of the Annual Conference.

It shall be the duty of the new committee to present their report to the church papers for publication as early as January, 1899, and after revising it between January 1 and May 1, 1900, in the light of all discussions and announcements then available, to present it in its final form to the General Conference of 1900.

W. F. WARREN, J. F. GOUCHER, GEORGE P. MAINS, HENRY A. BUTTS, J. M. BUCKLEY, J. H. POTTS, C. J. LITTLE.

W. Swindells submitted a report for the formation of a Church Insurance Company, which was discussed at length and finally adopted. He voiced his reasons for favoring the organization of such a company in the following speech:—

"I move the adoption of the report. I wish to call the attention of the Conference to a few particulars, that this important matter of a Board of Insurance at the very outset of this discussion may stand favorably in your consideration. The General Conference appointed a commission to organize a Board of Insurance on the stock plan. That plan failed, and, as the report states, the commission surrendered its power to the General Conference and was dismissed.

"The Board at Philadelphia for the past twenty years has been trying to find some feasible plan for insuring our church property, but up to this time it has failed in that attempt. The proposition now submitted to you is not a speculative one. The plan has been tried in the Wisconsin Conferences and in other Conferences, and up to this time has been so successful that we believe if it were well understood it would be adopted by all the Conferences. This report does not make it mandatory upon any Annual Conference to admit this plan. You will observe the plan to be a mutual insurance plan, not to organize a stock company. It has all the advantages of the assessment plan without the drawbacks and extra expense of that plan. Any board of trustees desiring to insure in this company and to insure the property for three years, would pay down one-third of the premium in cash and give a note for the other two-thirds. At the end of each year all the insured would share in the profits of the company. Moreover, while this organization provides for a manager, the salary of the manager is not to be paid out of any funds connected with the General Conference other than funds realized by this insurance company. The officer is not to be elected by the General Conference, but by the Board.

"Now I trust with these few particulars to begin with, this report may receive such consideration at the hands of the Conference as will enable us all to see that this is a practicable plan. A great deal of our church property is uninsured. It is uninsured in part because the rates of insurance are so high in stock companies that many of our trustees will not insure their property at such rates, and this proposes to insure property at such rates that the church may save in the mere matter of insurance millions of dollars every quadrennium."

General Ruling voiced the objections to the scheme in the following expressive terms:—

"I agree with the brother who preceded me that this is one of the most important subjects that has come before this General Conference; but while I agree with him in that statement, I utterly disagree with him in his conclusion because I believe this whole insurance business is one of the most visionary and chimerical that has ever been presented to any General Conference. He says there are certain churches up in Michigan that are uninsured on account of the high rates of insurance. Why in the world are the rates high? Only and simply because there are dangerous risks in that region, and therefore the insurance companies decline to take them except at high rates. Why? Insurance is not a dream, insurance is not a vision, insurance is not a speculation, but insurance is a business. The insurance companies and insurance men figure the rates down to the very lowest so as to secure business, and when they place high rates it is only because the risks are dangerous, and therefore they do not care to accept them.

"Again he has said that this insurance scheme has been tried in the Wisconsin Conferences and others. Well, I answer him, 'How long has it been tried?' Four years, eight years. Why? What do these brief periods count in the history of an insurance company? Company after company that has endured for eight years and sixteen years, in twenty-five or fifty years has gone down amid the wrecks of time; the whole country is strewn with the wrecks of mutual insurance companies; and now this report comes in and asks the General Conference of the Methodist Episcopal Church to embark in the insurance company. Why, we had a life insurance company in the Methodist Church—the Asbury Life Insurance Company—and after flourishing for several years as a green bay tree it went down amid the wrecks of insurance companies and left a great scandal upon the church, and now we are asked to embark in the insurance business.

"Not one Conference or two Conferences, but the great Methodist Church to form a gigantic insurance company to compete with the great insurance companies of the world! Why, a more visionary scheme was never brought before this Conference. We might just as well be called to embark in the dry goods business, or the grocery business, or the clothing business.

"Furthermore, brethren, your scheme is utterly impracticable. Why? Because it will interfere with the laws of several States. The laws of the several States are entirely different as to insurance companies and mutual insurance companies; and you never in the world can set your company against them. You tried four years ago with a stock company on a great basis. You could not organize it. Why? Because the business men of the church and the business men of the country knew it to be impracticable. And now, failing to secure that, you have come in here to delude us with the idea of a mutual insurance company. I say, Mr. President, as I began, the whole scheme is visionary, and will wind up with a scandal to the church."

E. M. Mills made the following significant report on the Epworth League, which was adopted.

[Report No. 5.]

Your committee to whom was referred certain memorials on fraternity with the Young People's Society of Christian Endeavor, respectfully report as follows:—

The need and demand for the Epworth League as a distinctively denominational young people's society have been fully demonstrated by our wonderful growth and healthful influence in all

departments of our church work. We believe there is as much reason for a denominational young people's society as for a denominational Sunday-school or a denominational church. We are ready for fraternal co-operation in the broad work in which all Christians unite, and in which each society preserves its identity and does its special work in its own way. We favor fraternal local unions with all young people where such local unions do not take the name of any one society. We cannot, therefore, consent that Epworth Leagues shall become known in such unions as Epworth Leagues of Christian Endeavor, as asked by the memorials, since we have been constituted by the General Conference as Epworth Leagues of the Methodist Episcopal Church. Cherishing most friendly feeling for all, we deprecate any plan which would tend to attract our young people away from our own peculiar forms of work.

E. M. MILLS, Chairman.

I. GARLAND PENN, Secretary.

Action was taken authorizing the selection of an assistant secretary of the Epworth League to



Rev. I. B. Scott, D. D.

New Editor of Southwestern Christian Advocate.

[A sketch of Dr. Scott appeared in last week's HERALD.]

work among the colored constituency in the South.

A motion to discontinue the office of a General Secretary of the Epworth League was tabled, but the motion carried quite large support.

The following report on Deaconesses was submitted by George O. Robinson, of Detroit:—

[Report No. 1.]

201. In all Annual Conferences a Conference Deaconess Board of nine members (at least three of them shall be women) shall be appointed by the Conference for such term of service as the Conference may decide, whose duty it shall be to encourage and promote the establishment and support of Deaconess Homes and to exercise general control of this form of Christian work within the Conference, according to the provisions of this chapter. This board shall furnish annually to the Annual Conference a statement of the number of deaconesses in each home, how employed, and the amount of money received and how expended, and such other statistics as the Annual Conference may require.

202. Each candidate for license as a deaconess must be over twenty-five years of age, and recommended by the quarterly conference of the church of which she is a member, and, when coming from a training institution or home, by the superintendent or managers of the same. She must also have given two years of continuous probationary service and have passed a satisfactory examination by the Conference Board as to religious qualification and in the course of study prescribed for deaconesses by the Bishop.

203. The Conference Board shall grant licenses to all women thus qualified and recommended, and shall arrange for their consecration as deaconesses according to a uniform order of service prescribed by the Discipline and shall report each year the names and work of such deaconesses to the Annual Conference, the approval of which shall be necessary for the continuance of any deaconess in her office.

204. The duties of a deaconess are to minister to the poor, care for the sick, provide for the orphan, comfort the sorrowing, seek the wandering, save the sinning, and, relinquishing all other pursuits, devote herself to these and other forms of Christian labor. No vow of perpetual service shall be exacted from any deaconess. She shall be at liberty to relinquish her position as such at any time, but while engaged in this voluntary service she shall be entitled to a suitable support. She shall also wear the distinctive costume prescribed by the Home with which she is connected, and it is recommended that this garb be as uniform as practicable throughout the church.

205. Each deaconess not in a Home shall work under the direction of the pastor of the church of which she is a member, who shall certify to her character and standing when removing to a Home or another charge; but those who are members of a Home shall be subordinate to, and directed by, the superintendent in charge, who shall certify in writing the character and standing of any deaconess removing to another Home or to another field of labor in which she is regularly employed.

206. The Woman's Foreign Missionary Society, the Woman's Home Missionary Society, and other benevolent societies of the church, may freely employ deaconesses and maintain Homes in the prosecution of their work, but without altering the relation of said deaconesses to the church and the Conference within which they labor.

207. No Home shall be recognized as a Methodist Deaconess Home until it be authorized by the Conference Board and approved by the Annual Conference, and shall conform to the regulations of this chapter; and no person shall be recognized or employed as a deaconess of the Methodist Episcopal Church who does not comply with the foregoing disciplinary requirements.

Dr. Neely moved to strike out the provision relative to the consecration of deaconesses and the wearing of a distinctive garb.

Dr. W. N. Brodbeck closed the discussion with the following speech:—

"I presume it is too much to hope that this Conference will pass any report so made as this

[Continued on Page 18.]

The Conferences.

N. E. Southern Conference.

Newark District.

At Niantic the people gave Rev. R. D. Dyson a reception the evening before he went to Conference. It was a genuine surprise. A large number were present. The pastor and wife were presented with an elegant silver tea-set of chaste design. New seats are soon to be put in the chapel and several new lights in the audience-room. The year opens very encouragingly. Bronchitis, contracted at Conference, has been afflicting the pastor, but he is now almost wholly recovered from the attack.

Rev. C. B. Bromley was given a hearty welcome to Lyme for the second year. The prospect for the work is bright. Sunday, May 3, 4 persons were received into full membership and 20 to probation. Sunday, May 17, two men, converted since Conference, were baptized, and two more will be soon. The services on the first Sunday of the month in connection with the sacrament of the Lord's Supper were deeply impressive.

Rev. W. A. Gardner at Voluntown and Griswold finds the people full of hope. There is a good outlook for harvest, with plenty of chance for earnest, faithful work. Material for work is abundant, and the expectation is of triumph on the Lord's side. The choir has recently been reorganized and gives prospect of increased efficiency.

At Thompsonville a pleasant reception was given Pastor Tregaskis and wife after their return from Conference for the second year of service with this people. It took place at the parsonage, and assumed the form of a "pound party." One pound was as large as a half-barrel of flour. May 2, four persons united with the church by certificate. The 17th was observed as Epworth League anniversary, and the official program was carried out at the evening service. Committees have arranged for three missionary concerts during the year. For church repairs \$50 has been recently raised. The official board voted to supply the pulpit three Sundays so the pastor could attend General Conference, but the interests of his church work decided him to forego the pleasure of the trip.

Providence District.

Mansfield, Emmanuel Church.—Sunday, May 17, this church was reopened for public worship, having been closed for some weeks for repairs and renovation. The interior decorations are very handsome, and it is now conceded to be the prettiest church in the town. The work was begun under the pastorate of Rev. C. E. Beals, and was completed so as to be reopened on Epworth League Anniversary day. The improvements consist of a beautiful metal-lic ceiling and the painting and frescoing of the entire building. The sermon of the morning was preached by Presiding Elder Bass, his subject being, "The Ideal Church." We hope he will repeat the sermon in every church on his district, as its various points were such as every church member ought to know, believe and practice. The pastor, Rev. E. F. Studley, preached in the afternoon, and Rev. J. E. Fischer, evangelist, of Wickford, held an evangelistic service in the evening. This church was built in 1876 during the pastorate of Rev. J. Oldham, and has had an exceedingly successful history. It is a wide-awake church, and under its new pastor, Rev. E. F. Studley, is enjoying prosperity.

Berkley.—Rev. W. F. Geisler has been very cordially received by this church, and the year opens with promise of a successful pastorate. As an evidence of the cordiality of their welcome, the people recently presented their pastor a \$20 mileage ticket on the N. Y., N. H. and H. Railroad, and other tokens of their appreciation.

Providence, Broadway.—Rev. G. E. Brightman, the new pastor, received a royal welcome from his parishioners. The year opens with excellent prospects, and pastor and people are full of courage and hope. At the first quarterly conference, held May 20, the salary of the pastor was fixed at the same amount as formerly, and a spirit of cheerfulness and confidence in a successful year was manifest.

Providence Preachers' Meeting.—The meetings since Conference have been interesting and profitable. Revs. C. D. Hazel, G. W. Anderson, F. D. Sargent and J. Oldham have read papers, and the discussions and criticisms have been sharp and breezy. Monday, May 26, the following officers were elected: President, Rev. J. M. Taber; vice-presidents, Revs. J. E. Nutting, H. B. Cady and C. W. Holden; secretary and treasurer, Rev. J. S. Bridgford; business committee, Revs. H. D. Robinson, F. J. Follansbee, J. A. L. Rich, and C. H. Ewer. A discussion of the work of the General Conference will fittingly close the season on Monday, June 1.

The Brockton Enterprise has been publishing the views of the ministers of that city on the question of wheels and Sunday decoration. Pastors Melden of the Central and Scott of the South St. Methodist churches express sensible views as to the use of the bicycle, but deprecate its abuse. A clergyman in Providence has insti-

tuted an early morning service of half an hour for "wheelmen," and tells them that if they will only attend his half-hour service, the remainder of the day may be spent in recreation. It is needless to add that he is not a Methodist minister.

Probably never in the history of the League has Epworth League Anniversary day been more generally observed than this year. The following churches report large and enthusiastic celebrations:—

Brockton, South St.—Rev. O. W. Scott preached in the morning on "The Epworth League Looking into the Twentieth Century," and in the evening the church was crowded at the anniversary exercises conducted by the chapter.

Haven Church, East Providence.—Rev. Mr. Darlington, of the Primitive Methodist Conference, preached in the morning, and in the evening Secretary Schell's program was used and the pastor installed the newly-elected officers. The day was full of interest and enthusiasm. The League has voted to assume entire charge of the church music for the year.

Providence.—Tabernacle, Hope St., Asbury, Matheson St., and Edgewood, all report grand celebrations, with large and interested audiences, all using the official program. Broadway being unable to secure a supply of the official program, had an excellent one of its own making. Pastor Brightman says that the chapter of Broadway Church is the best he has ever had. Epworth seal is on the increase in this district, and if the convention of the First General Conference District is held in Providence, as now seems probable, a rousing welcome will be given the visiting chapters.

Memorial Sunday.—Many of our pastors preached sermons before the G. A. R. on Sunday, May 24, and quite a number were called upon for orations on Memorial Day. Rev. Hopkins B. Cady, department chaplain of Rhode Island, pastor of the Chestnut St. Church, delivered the oration in the Town Hall, East Providence. NEMO.

Brockton, Pearl St.—The Epworth League of this church, though consisting of only thirty-five active members, is wide-awake. The anniversary was celebrated May 10. Rev. O. W. Scott, Conference president, gave a stirring address on the "Evolution of the Epworth Wheel." At the evening service an original program was presented, which was a great success. After the song service each vice-president gave a report of the year's work: 115 prayer-meetings held, with an average attendance of 18; conversions, 10; calls on sick, 189; literary programs, 11, at which thirty-nine carefully-prepared papers were read; socials, 11—all of which were attractive and helpful. Reports were followed by brief but spirited testimonies on "What the League has Done for Me," witnessing to the extreme helpfulness from all departments, especially the Spiritual. A consecration service closed the program. MARTHA C. JOHNSON, Sec.

New Bedford District.

Taunton, Grace Church.—The sub-district League Convention held here May 20 was a pronounced success. The committee, headed by Mr. E. B. Young, were indefatigable in their labors to make the delegates welcome and comfortable. Some very attractive papers were read by delegates during the day on general and department work. Miss Vallaincourt, a Fall River deaconess, sang several solos and read a paper on Mercy and Help work. Rev. B. F. Simon, the district president, was present and rendered excellent service. Rev. O. W. Scott, the Conference president, gave an eloquent address in the evening on "The Epworth League Facing the Twentieth Century." Several pastors were present during the day. The chapel where the exercises were held was decorated with the League emblem and colors, many flags, and a number of palms and other potted plants. Generous provision was made for the free entertainment of delegates.

Bourne.—Rev. Dr. Morrison is having a fine piazza built across the front and east side of his house.

Sandwich.—The birthday party given by the Epworth League was a very successful affair. A pleasing entertainment was rendered and refreshments were served. The birthday bags contained about \$25, which will be used in repairs on the vestry.

The seventh anniversary of the general Epworth League was fittingly celebrated. The church presented a most attractive appearance, with its flowers, potted plants, etc. The pastor, Rev. J. E. Blake, preached from the words: "It is good for a man that he bear the yoke in his youth." The printed program prepared by General Secretary Schell was carried out. Three short papers on the history and work of the League were read by President Horie and Vice-presidents Miss Holway and Mrs. Chapoulin.

Fall River, Brayton Church.—The Epworth League, through the Social committee, gave the pastor, Rev. R. M. Wilkins, and his wife a grand reception on May 13. A program of singing, recitations and addresses was given. President Herbert Cash presided, and Mrs. Lizzie

[Continued on Page 11.]

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The Family.

A TWILIGHT VISION.

Elizabeth E. Flagg.

At the sunset's door of Jasper,
Lo! I see an angel stand;
Shines a star upon his forehead,
Gleams a palm-branch in his hand,
And he smiles as smile the Blessed,
Safe within the summer land.

Blows a wind from gates of even,
Ashen wax those wings of gold,
Fades in air the radiant vision
Like a story that is told,
And I think, with sudden shiver,
"My cloud angel, you are cold!"

With your forehead crowned and god-
like,
Shape colossal, curving grand,
You could crush but never raise me
To the glory where you stand;
Never drop, to aid my faltering,
Palm or lily from your hand.

"He was made a little lower,"
So the sweet old Scripture saith,—
He, the wondrous Babe of Bethlehem,
He, the Man of Nazareth;
He whose lightest touch was healing,
He who burst the bands of death.

Lower, that His love might reach us
Through all depths of shame and sin;
Lower, that His grace might fill us,
As the sunshine entering in;
Stooping, to His heart He bound us
With the ties of human kin.

Walk we sunbright heights of Beulah,
Looking towards the hills of God;
Tread we deep in darkling shadows,
Fainting 'neath our heavy load,
One—the Traveler to Emmaus—
Overtakes us on the road.

And when fall life's sunset shadows,
And beyond the dim death-tide
Pass we to the golden city,
Gleaming on the other side,
Not by angel with the palm-branch,
Not by seraph starry-eyed,

Shall our hand be gently taken,
But a Voice will speak within
From the unimagined splendor,
Greeting us as kith and kin;
And the Christ, our Elder Brother,
He it will lead us in.

Boston, Mass.

Thoughts for the Thoughtful.

Ah! let me make no idols, Lord,
To stand between my love and Thee!
But if I do, then by Thy word
Of power break them utterly;
And grant that in their empty place
I see the glory of Thy face!

—J. L. M. W.

There is no service like his who serves
because he loves. —Sir Philip Sidney.

Your few things may be very few, and
very small things; but He expects you to be
faithful over them. —Frances R. Haver-
gal.

It is not the smallness of your life, but
the quality of it, that is important. You
cannot be an oak or an elm, but if you are
a violet under a maple, drinking in the
sunshine and the dew, you should be con-
tent, for in the providence of God humble
lives cheerfully lived have infinite value.
—Rev. George H. Hepworth.

A sower went forth to sow;
His eyes were dark with woe;

His seed was human blood,
And tears of women and men.
And I, who near him stood,
Said: When the crop comes, then
There will be sobbing and sighing,
Weeping and wailing and crying.

It was an autumn day
When next I went that way.
But a sea of sunlight flowed,
A golden harvest glowed;
And I said: Thou only art wise,
God of the earth and skies!
And I praise Thee again and again,
For the Sower whose name is Pain.

—Richard Watson Gilder.

In Jesus Christ man is a success. To be
an example of success He took upon Him
our nature and lived His human life. In
and by Him our immortal destiny is set into
the light. I call upon you to see how clear
He has made man's immortality. No one
thing did He teach more frequently than
this: that all who believe in Him have
eternal life. He conjugates eternal life in
the present tense. We enter upon it the
moment we believe. He teaches that death
is the gateway into the fullest joys of eternal
life. He affirms the existence of heaven.
He affirms that His friends, even when
their bodies are in the grave, are still in

existence; and He calls Lazarus back from
eternity to prove the truth of what He
says. He Himself dies, is buried, and rises
again from the grave, and ascends visibly
to heaven. Years after His ascension He
comes to the gate of heaven and allows His
glory to flash over the way to Damascus,
and calls down to Paul. All this is explana-
tory of what death is, and a demonstra-
tion of the reality of eternity. —DAVID
GREGG, D. D., in "The Heaven Life."

Your own soul is a growth, not a manu-
facture. Accept yourself, and do not try
to be some one else. Make the most out of
yourself that you can; but do not repine
because you cannot make yourself into some
one else. Variation is as marked a feature
in the spiritual as in the natural realm.
Cultivate the gift that is in thee. Run with
patience the race that is set before thee.
We waste energies in trying to cultivate
gifts we do not possess, and in trying to
run races set before other souls. —Lyman
Abbott, D. D.

We cannot understand today unless we
look at it with eternity for a background.
The landscape lacks its explanation until
the mist lifts and we see the white summits
of the Himalayas lying behind and glorify-
ing the low sandy plain. Would your life
not be different, would not the things in it
that look great be wholesomely dwindled
and yet be magnified, would not sorrow be
calmed, and life become "a solemn scorn
of ill," and energies be stimulated, and all
be different, if you really "did it to obtain
an incorruptible crown?" —REV. ALIX-
ANDER MACLAREN, D. D., in "Christ's
Musts, and Other Sermons."

The individuality of personal suffering is
something terrible. When my property,
slowly earned, takes to itself swift wings;
when my veins dilate and throb with fever;
when my good name is slandered; when my
best plans miscarry; when my child gasps
in death and speaks to me no more—it is
to me as if such things had never happened
before. I am the one target and wreck of
Providence—I, and I alone. There is an
immortal youth and freshness of sorrow as
of the soul itself. What is it to me that
myriads have been reduced from opulence
to penury? What is it to me that myriads
have been traduced and tortured by lying
tongues? What is it to me that myriads
have gathered only ashes in their aspiring
grasp? What is it to me that every door-
sill has darkened beneath a departing
form? The defeats and agonies of others
are no solace to me. But give me Christ,
and this dreary desert of sorrow receives
its gushing rock.

Therefore it comes that one of the ways
in which the Lord watches betwixt us and
our risen ones is in that teaching of self-
mastery; for there never comes an experi-
ence to a human soul in which it is not
wrong to be defeated. When the song is
gone out of your life, you cannot start an-
other while this is ringing in your ears, yet
out of the darkness and silence a psalm will
be heard by and by. A divine resurrection
of these grief-benumbed, sorrow-smitten
souls is at hand, no less wonderful than that
which awaits the bodies of our loved.

Sorrow makes a trusting-place for the
heart with its God. The "secret of the
Lord" is for such as tread the desert-place
apart. There are many dew-drops for
 parched souls in that desert, held in the
chalice of the strengthening angel. —Mrs.
Prentiss.

Professions and Occupations For Women.

XVIII.

IN this series of practical and helpful papers
for girls there have already appeared the
following: "Stenography and Type-writing,"
"Journalism," "Sloyd," "Floriculture,"
"Nursing," "Millinery," "Teaching the Deaf,"
"Public School Teaching," "Architecture,"
"The Ministry," "The Law," "Deaconess
Work," "Composition and Proof-reading,"
"Farming," "Writing for the Press," "En-
graving and Designing," and "Public Library
Work." Others yet to follow are: "Commer-
cial Art," "Medicine," and "Wife and Mother."

BUSINESS.

Lizzie W. Law.

MANY women today are looking for
means of support who have within
them elements which, if developed in their
youth and girlhood, would command a com-
petency, but now in their time of need
make them conscious they have a smattering
of much, but a true knowledge of little
that has a monetary value; so when the
natural support has gone from their lives,
they can do the simplest work less properly
than girls coming from much poorer fam-
ilies.

Girls, unless born of especially wealthy
parents, should be made to early recognize
that life without some definite object in
view by which they can command moneta-
ry results, will eventually lead to disap-
pointment and regret. Many early develop
talents or tastes for music, art, architect-
ure, medicine or law, which can be cultivat-
ed to such an extent that a strong, upright

character is developed as well as a profes-
sion which yields an income more than suf-
ficient for personal needs. Within the last
decade a few girls have felt that their abili-
ties all tended to "figures" and penman-
ship, and in no profession is there a larger
field for success both as regards character
and money.

It may seem strange to many, but it is
a well known fact, that comparatively few
women have found large success in this
line, partly from lack of training, partly
from lack of natural ability and adaptabil-
ity. In the book-keeping or financial de-
partments of many large business houses
many men have proven unfaithful to their
trusts through yielding to temptations,
many of which temptations do not appeal
to women.

Business men are understanding that,
given a large salary or a share of the pro-
fits of a business, a woman will not spend it
in vices, for women capable of filling such
positions have usually been trained and
nurtured in uprightness; and then again,
owing to the conveniences of society, re-
spectable women do not frequent cafés, pool
or billiard rooms, or worse places of vice
even occasionally, either to satisfy their
curiosity or the temptations of the mo-
ment. For this reason women can be
trusted with the care of large amounts of
money, and by the aid of their natural in-
tuition can be further trained in the knowl-
edge of investments and financing.

Should it be early found that a girl by
twelve years of age takes delight in her
arithmetic, she should be encouraged to
study faithfully mental arithmetic, algebra,
geometry, geography, Latin, and either
German or French, for all of these will ul-
timately be needed and absolutely neces-
sary for a successful business career. At
the same time no matter how well a girl
can figure or command the use of language,
unless she can write a clear, legible hand,
her value is but of small account. This we
always find insisted upon by men employ-
ing women in their offices.

In the business world where large com-
petition in labor exists, women must be
better informed, better educated, and more
exact than men in the same position, since
in this sphere women have not as yet be-
come a necessity except in rare instances.
But woman with her natural intuition, ex-
actness, love of detail, and ability to long
endure either a mental or physical strain,
carries within her the elements by which
success is achieved in business.

Girls must, therefore, be early trained by
their parents and teachers in all of the
branches that go to give strength of mind
and intellect; they should early be taught
to be mentally quick and absolutely accu-
rate even to the smallest detail. "Time is
money" is a business phrase; and rapid-
ity, steady application, concentration of
thought, and adaptability of knowledge,
are not only the elements of success, but
are in the end success itself. These traits
must be constantly strengthened, or else
future success is never achieved.

After the education has been received
and a position is desired, a girl should re-
member that she must commence as a boy
would, in the lowest place in the office.
Here she will receive practical experience
in business methods; and a willingness to
do any work, no matter how simple or
wearying, is a sure indication she has one
of the traits by which promotion comes.
Young men usually devote a few years to
learning routine work, with a small com-
pensation for the same, and a woman can-
not expect to reach a large position or sal-
ary unless she also gives as much time and
attention to the rudiments.

By this training we mean to acquire not
the small success of the average money-
earner, but the larger success that means
money enough to supply absolute needs
and the luxuries as well, also enough to lay
aside something for the time in life when
work must be suspended for a season or for
the rest of life—the success that attends
the labor of the man of the world.

Sandhurst, Arverne-by-the-Sea, Long Is-
land, N. Y.

THE EXTRA STITCHES.

TWO young girls were engaged in stitching
flannel dresses for the poor of the parish.

"Now we have completed our garments, our
work is finished for this season at least," said
one of the two girls, with a sigh of relief.

"No, no; wait a moment, just a few moments
more," replied the other, and going into an in-
ner room she returned with some skeins of
crimson silk and a few knots of ribbon and
lace.

"Why, what are you doing?" asked her
companion with surprise, as the deft fingers

swiftly fashioned a dainty edging of crimson
silk, frilled in the soft lace at neck and sleeves,
and fastened on the bright ribbons here and
there.

"These extra stitches just take a moment,"
was the answer, given with a blush, "and I
want to make the dress pretty for some mother's
baby."

As the great pile of dresses was distributed to
the needy that cold winter, one hard-visaged
woman burst into tears and hid her face in the
folds of a little dress trimmed with lace and
ribbons. "Oh, to think of some one doing this
for my poor baby! I didn't think anybody
cared," she sobbed.

"God cares for you and your baby," said the
reverent voice of the pastor, who had long
sought an opportunity to reach this hardened
heart. And for the first time the woman was
willing to listen to the sweet old story.

Does this not teach us that there is something
more for us to perform beyond the rigid calls of
simple duty? The extra stitches are surely the
threads of gold that beautify and enrich the
dull, dark fabric of our too often careless and
indifferent charity. —New York Observer.

CERTAIN MISTAKES OF DEVOTION.

LET me explain that devotion to one's dear
ones, not devotion to one's Father in
heaven, is the theme of this bit of talk. In the
latter case few of us make mistakes, since most
of us, unhappily, fall of rendering that perfect
sacrifice of self to God in desire, in will and in
act which is "our reasonable service." It is the
greatest comfort to me, and I am sure it is to
you, dear friend for whom I am writing, that
"He knoweth our frame, He remembereth that
we are dust," and that "like as a father pitieth
his children, so the Lord pitieth them that fear
Him."

But in our very love for our blessed home
darlings we are apt to make vital mistakes.
Said a sweet young mother the other day, "I
allowed Gerald to stay at home from school this
morning because he cried when it was time to
go, and I thought of those dreadful car tracks
he had to cross and fancied some accident might
happen if I insisted on his going, and in that
case I could never have forgiven myself." As
the little fellow was perfectly well and quite
able to go to school, and probably only suffering
from one of those reactionary moods which
come to children as well as to grown people, the
mother made a mistake. Another time he would
revert to the same argument with greater faith
in its potency, and an opportunity for strength-
ening him in manly resistance to the temptation
to inertia was gone forever.

"I did not sleep last night until Claude came
home," confessed a sister, who had no special
responsibility about the brother who had gone
to attend a meeting in a remote part of the
town. "Those good government clubs are
given to holding assemblages in queer places,"
she went on, "and I make it a point to keep
awake till I hear Claude's latch-key."

"Do you speak to him then and let him know
of your vigil?" was asked.

"Oh, no! It would trouble him if he were
aware that I was losing my rest. He knows I
need my night's sleep. But I am given to
worrying over those whom I love."

So are many dear women given to useless and
fruitless worrying, which never yet did one
particle of good, either to the person who does
it or to the person in whose behalf it is done.
We may work and we may pray for our beloved,
but we may not worry about them if we have
common sense and Christian principle to guide
us in our daily conduct. The young man is not
annealed against evil, nor armed against peril,
nor brought home an instant earlier, because
his sister tosses on an uneasy pillow on his
account. Among the most unfortunate mis-
takes of devotion to one's family is this chronic
habit of worrying, to which some affectionate
women are victims.

Another equally to be regretted mistake of
devotion is rooted in the love of mothers for
daughters—a love, which, in some cases, shields
the younger from every care and accepts every
burden, till the elder breaks down beneath the
strain and the load. One would expect the girls
to be more clear-sighted than they sometimes
are; one would think that they would see what
is plain enough to other eyes; but custom is
strong, and when mothers begin with their
little ones and never learn when to drop, or how
to drop, even an end of the heavy weight of
care and work, the daughters grow up accept-
ing self-denial and enjoying ease without a
single question till it is too late, and they waken
to what they have done when there is no mother
to comfort them.

The mistakes of love are legion. Is there not
room here for a little self-examination? Is not
self-love occasionally dominant, when it seems
that altruism is the only motive? May not de-
votion be weak in its gratification of the impulse
to immolation? Ought we not always and con-
sistently to consider the best good of our dear
ones? And, when all is said, shall we not for
them, as for ourselves, gain the highest rewards
by subordinating our whole lives, including all
of theirs which blends with ours, to that high-
est love which lays its all at the foot of the
Cross? Of only that love may we safely say:—

"Burn, burn, O love, within my heart!
Burn fiercely, night and day,
Till all the dross of earthly loves
Is burned, and burned away!"

—MARGARET E. SANGSTER, in *Congregation-
alist*.

WHEN LIPS ARE DUST.

Love, if I love thee best in time and space,
It is not I, not I;
I love a phantom standing in thy place,
Something that wears the semblance of thy
face,
And answers indistinctly to my call.

Love, if thou lov'st but what thine eyes do see,
It is not I, not I,
But simply some necessity in thee
Seeking a satisfaction that may be
As ample in another by and by.

Love, let the heavens tell us what love is:
Not passion's fitful gust,
Not a mysterious evanescent bliss
Spent in the lightning of a burning kiss,
But the soul's life that stays when lips are
dust.

— ANNE L. MURPHY, in *Poughkeepsie News-Press*.

HOW TO LIVE ON FOUR HUNDRED A YEAR.

I.

Mrs. Charlotte F. Wilder.

Vice President of Kansas of the National Household Economic Association.

WHEN the average woman-writer begins to advise the young bride in regard to her home life, she commences by telling her to be very sensible and economical; not to be so foolish as to shirk the trouble of making a home by going into a boarding-house, but to begin her wifehood in a pretty little house with a nice little maid in white cap and apron, who will be servitor for the household.

As we have learned that only about six per cent. of the house-mothers of America have the "nice little maid in white cap and apron," it does not seem, as I take my pen to write to house-mothers, that it is worth my while to write for that small class and ignore the ninety-four per cent. of women who are housekeepers, cooks, chambermaids, housemaids, seamstresses, nurse-girls, and "servitors" for the household, all in one, and, beside all that, are trying to live on a limited income and at the same time live respectably, intelligently, and even genteelly.

To do our very best, one servant must cost a family from \$200 to \$300 a year. The servant's wages are usually less than her board. The extra cost of the fuel, the waste in provisions, the difference in the expense of the table for a family, the extra expense of keeping the house always "ready for company," and the company which more readily comes, amount to as much as both board and wages.

We are not talking about the comfort of living with the latch-string out and having it often lifted by our friends, we are talking about living on "four hundred a year."

Over twenty years I have had the "servitor" — good, best, bad, and indifferent, though usually "good," and for many years "best." We have always kept a family expense-book, and there is not a month since we were married that I cannot now tell what the expense of that month was — thanks to a good business man who is the head of this household; so I know the exact difference in our own expenses with and without a servant. I also know from statistics given by other house-mothers.

Is four hundred a year too small an amount for the average family?

How many families do you know, in New England, who are living on even less than that amount? And living quite prettily, too. Maiden ladies with their sisters' children at the old homestead; aged clergymen with a frail wife and one or two children or grandchildren dependent upon them; retired college professors; young house-mothers with invalid husbands. The land on which they live is worn out — if it was worth anything to begin with — the house needs repairs, and they have only a few hundred dollars at interest. They own a cow — that marvelous help to the poor man — a few chickens, a bed of asparagus, a kitchen garden, a row of currant bushes, a few cherry-trees, an apple-tree, and two dwarf pear-trees. Perhaps there is a strawberry-bed, and, sometimes, the children pick blueberries to dry for winter use.

In Kansas, I had yesterday a letter from a minister of the Gospel who figured out on paper his exact expenses for the past year, and he, with wife and three children, has averaged less than three dollars a month. Not \$38 for food for the past year! The letter seemed hopeful, and their trust in God was unshaken.

I know several ministers who are preaching and supporting a family, educating the children, and enjoying life more than the average millionaire, who have never received over four hundred a year. I know supernannated preachers who are living on

even less than half that amount. In "Walden," you remember that Thoreau states that \$3.74 for food was sufficient for him for eight months, or about twenty-five cents a week. I know students in college whose board is costing them exactly fifty cents a week — eighteen dollars for the college year. Their rooms and clothes cost them perhaps twice as much more. This, not in New England, but in the West.

"How do they do this?" By using good sense, good judgment, knowing how, and not being afraid of the word "economy." There is more fear, in America, of that word "economy" than there is of the devil. The average man or woman would sooner do wrong than let the world — their little, insignificant world — know that they have to economize. The household where the whole income is not over five hundred dollars wants to live like the family with an income of a thousand; the man with the income of a thousand keeps up the style of a man with five thousand, or as near it as he can; and the five-thousand-dollar-income family apes the millionaires.

The twin curses of America are love of display and love of whiskey. Christians may be exempt from one, but are they from the other? If in all our homes all our people would at once renounce all foolish display and sensibly live well within the income — I mean, live so within it that there should be a margin not used — and if all the men give up, at once, whiskey and tobacco, the labor and political problems would be solved as quickly as a pin-prick would let the air out of a soap-bubble.

When thinking how the heathen philosophers of two thousand years ago lived, what Christian of the nineteenth century has not blushed for himself and his age? Remember Socrates, with his philosophical disregard of wealth, ease, luxury, or even comfort; and he lived in that corrupt age when poverty was a disgrace and misfortune a crime. And Socrates lived that way and taught truth, his truths, for the avowed purpose of teaching moral obligation. "I have heard Pericles," said the most voluptuous man in Athens, "and other excellent orators, but was not moved by them, while this Marryas — this Satyr — so affects me that I feel as though the life I lead was hardly worth living, and I stop my ears as from the syrens and flee as fast as possible that I may not sit down and grow old in listening to his talk."

If only it were not heresy to wish that all the Christians of the nineteenth century were heathen philosophers like Socrates! But it is orthodox to long for a church that cares more for the kingdom of God and His righteousness than it does for kid gloves and roast duck with mayonnaise dressing. And when the church reaches that point, the world will have learned how to live beautifully on four hundred a year and have plenty to spare for the heathen.

I have given the fundamental principle that is needed to solve my problem: Be neither afraid nor ashamed to let angels and men know that you propose to live well within your income. The college student who came to call yesterday with his mother, just from Cleveland, Ohio, told me that four students rent rooms together, making a family of four, and that it costs for board just two dollars a week for all four — fifty cents each. I have known students who lived on seventy-five cents, so I questioned as to menu. "I've not tasted butter since I left home in September," he said. "We buy breakfast bacon; we buy some meat; we eat syrup — sorghum; we have wheat bread every day and we have 'mush' every day." The "mush" is made by putting cold water in an earthen vessel, with a little salt, and stirring the corn-meal into the cold water. This earthen vessel is placed over the fire in a kettle of water, which is allowed to boil half an hour, and is stirred two or three times with a wooden spoon while it is cooking. The boys — young men over twenty years old and nearly six feet in height — eat this "mush" with syrup. We have tried this dish with cream and sugar, and it is delicious.

When the young man told of his plain fare, we gave a little groan. He laughed merrily as he told of their "sacrifices," but added, in a serious tone: "It was this, or no education, and we have really never had better health in our lives. We walk two miles to town and walk back, thinking nothing of the trip."

The young men are all Christians; two belonging to the Methodist Episcopal Church, one to the Baptist, and one is a Congregationalist. They ask a blessing on their food and they have family prayers.

One other instance of "plain living," for object lessons teach more than theories:

A young woman came into my home, several years ago, as nurse-girl. She remained six years. She was the daughter of a well-to-do farmer, was bright and intelligent, and remained with us and attended school three years. When she left she was appointed as principal of a primary school in a small city. She taught one year with great success, and then married a man with an income of \$75 a month. Both purposed some time to have a small fruit farm, and agreed to live on \$35 a month and lay by \$40 monthly toward that farm. For years they lived very prettily on about \$400 a year. The wife could paint a little, do fancy work, and grow beautiful house-plants, and when they built their first home she sold geraniums, pinkies and pansies to help pay for the bay-window she wanted in their living-room. They own a ten-acre farm, a good stone house, barn, horse, carriage, cow, chickens, beautiful shrubbery and plants, and fruit trees, and it is all paid for and a margin left for emergencies! There are two little girls in the home, prettily dressed, and bright scholars.

Our will is ourself. When it asserts its power, the possibilities before us are beyond our imagination.

Manhattan, Kansas.

THE 91st PSALM.

Original and Idiomatic Rendition by Robert W. Mason.
(English Grammar Set Aside.)

1. Dwelling in the secret place of the Most High, in the shadow of the Almighty abiding.
2. I say to Jehovah, because of my refuge and because of my fortress — My God I confide in him.
3. For he delivers thee from out of the snare of the fowler, from out of the noxious pestilence.
4. Within his feathers enfolds he thee and under his wings gives he thee refuge — a shield and buckler his veracity.
5. Not afraid because of terrors by night, because of arrows flying by day;
6. Because of pestilence stalking in darkness, because of destruction that wasteth at noon-day.
7. For though falls by thy side a thousand and ten thousand by thy right hand, to thee it cannot come nigh.
8. Only with thine eyes the retribution and recompense of the wicked shalt thou see.
9. For thou, O Jehovah, my hiding place, the Most High has made it thy dwelling-place.
10. Cannot approach unto thee any evil, and plagues cannot intrude in thy tent.
11. For his angels have charge concerning thee, to keep thee in all thy ways.
12. Upon their hands uphold they thee, lest thou strike against a stone thy foot.
13. Upon the lion and the adder shalt thou walk, thou shalt tread under foot the young lion and dragon.
14. "Because in me affectioned, therefore I deliver him, I exalt him, for he acknowledges my name.
15. While calling upon me even I answer him — for with him I am — when distressed, I deliver him and honor him.
16. With prolonged days I satisfy him and show him into my salvation."

Boys and Girls.

A PNEUMATIC BOY.

"WHAT is that," asked Ned's father, looking up from the newspaper, "that you are saying about Tom Roderick's 'safety'?"

"Why, you see," answered Ned, edging up to his father so as to get into short-distance communication with him, "it has a pneumatic"

"Didn't I get you the latest pattern of tire that was made?" his father broke in upon this explanation. "I cannot afford to throw away a brand-new wheel just because some inventor has come out with an improvement on it."

"It is not the tire, papa," broke in Ned, eagerly. "My tire is all right. She is double-lined with fibre rubber, and I ain't a bit afraid of puncturing her; but, you see, it's a pneumatic seat that Tom Roderick has on his, and that's ever so much better than the old-fashioned steel-spring leather seat."

"A pneumatic seat!" echoed Mr. Wilson. "Well, I wonder what in the world is coming next. There is just one thing more somebody ought to invent," he mused, with a half-amile upon his lips; "and that is a pneumatic boy to ride the pneumatic tired safety with a pneumatic seat. I think in this age of the world, when everybody seems to be trying to avoid jars and shakes in every other way, that it would be a fine thing to have a boy about the house built on that plan. I'll see about the pneumatic seat for your safety after we have some

evidences that there is a pneumatic boy to sit on it. I don't think it's fair that one member of the family should have all the smooth riding, and his baby brother, mother, and the rest be continually jolted and jarred by his ill temper and poor memory."

Ned knew it was of no use to argue the matter, and so went away doubtful as to whether his appeal had done any good, yet with a half-formed idea in his mind that his father had meant that he would swap a pneumatic seat for his safety for a pneumatic boy, whatever that meant. The more he thought about it, the plainer it became to his mind that this was the situation of affairs. The figure of speech in which his father had likened him to a safety stuck in his fancy.

"I guess I am a little rough and crusty sometimes," he admitted to himself in an undertone. "Maybe I do make some jolts about the house. I guess papa must have heard me snapping at baby Dick this morning for scratching my school slate. I did make it pretty rough riding for the little fellow, that's a fact. And mamma says I come home from school every night as cross as a bear."

Ned sat still on the porch settee for five minutes without even whistling or whittling at a stick, and that was something unusual for him. Presently he heard steps coming through the library. He pricked up his ears in an instant, and then said to himself: —

"There's mamma coming to remind me about that errand down street. I'll slip right off before she gets a chance to tell me a second time. I suppose it does worry her to have to keep joggling my memory." And with an "I'm going, mamma, I didn't forget," he scampered off as fast as his feet could carry him.

His mother thrust her head through the partly open door, and watched him disappear in a half-surprised way, and then remarked aside to Mr. Wilson: —

"That's encouraging. I didn't suppose Ned could possibly remember to do anything from being told once."

"Ah!" responded Ned's father; "maybe he's trying to relieve your mind of some of the jolting his forgetfulness gives it. I shouldn't be surprised if he'd taken the hint I gave him, and you had pretty easy times, for a day or two at least."

Mrs. Wilson didn't understand, and so she had further occasion to be mystified over Ned's unusual thoughtfulness and generosity before the day was gone.

He came home bringing a stick of candy. "Here," he said, holding out the larger half to baby Dick.

This was quite an innovation on his usual procedure. Ordinarily, the baby teased and the mother coaxed, and finally commanded; and then Ned acquiesced in a division by grasping three-fourths of the stick in his hand, and requiring baby to break the short end off.

"That's a great deal nicer," approved his mother, "than letting your brother worry and cry over it."

"I guess it does ride smoother than the other way," agreed Ned within himself. "I'm going to see how still I can go upstairs now, and hang up the clothes I left scattered around my room."

He started off, tiptoeing up the stairway as carefully as he could, muttering to himself: "I guess papa'll think this is pretty smooth riding. He always says I make as much noise as a whole livery stable going up and down stairs. And then grandma won't have to tell me about hanging up my things, either; and that'll save her some jolting. She's always jolting over something I do; and I guess I ought to be ashamed, because her bones are old, and she had plenty of trouble with her own children."

Down in the library Ned's papa smiled to himself as he noted the whole proceeding, even though he kept busily at work. "I think," he said, casting his eye over a catalogue of bicycle dealers' supplies which Ned had with a good deal of forethought left at his elbow, "that the price of that pneumatic seat may prove one of the best investments I ever made."

Something in his father's face scanning the catalogue encouraged Ned wonderfully; and it was not long before he mustered up courage enough to approach his father's elbow, and demurely suggest, "I guess it's been a little smoother round here lately, hasn't it, papa?"

"Don't know but it has," answered his father. "It seems to me that I haven't heard Dick fretting quite as much as usual; and I know that your mother has been saved quite a number of steps and your grandmother a great deal of worry, while I haven't been —"

"Jolted," prompted Ned. "That's what I call it. You see I've been playing to myself that I am a pneumatic boy, and it was my business to keep this house from being jolted. That's what a pneumatic seat is for," he shrewdly concluded.

"I see," answered his father. "You've shown me how much easier riding with a pneumatic seat is, and I guess we'll have to order one today with your safety. We're willing to be partners with you in this matter of smooth riding. That's a great deal fairer than to have all the smooth riding on one side, don't you think so?"

"Course," assented Ned. — REV. J. F. COWAN, in *Sunday School Times*.

Editorial.

THE GOD OF JACOB IS OUR GOD.

It is praiseworthy to want people to be altogether righteous, but it will not do to be without thankfulness for those who are partly righteous. If God loved only perfect people, faultless people, He would have few indeed to love. It is not well to forget that a man may be sound at heart though the conduct has flaws not a few; that he may have the root of the matter in him though the fruit is scanty. The poet does right to cheer us with the reflection concerning the saints above who sing the high praises of God around the thrones that,—

"Once they were mourners here below,
And poured out cries and tears,
And wrestled hard as we do now,
With sins, and doubts, and fears."

They not only made mistakes, but fell into temptations, being composed of ordinary flesh and blood with its weaknesses and tendencies to wander. But through the plenitude of Divine mercy they were saved. He who healed all their backslidings and brought them off conquerors at last, will have the same compassion upon us. So let us be of good cheer. We need not be altogether cast down or thrown into despair if we stumble much. The God of the imperfect patriarchs and prophets is our God also, with a heart big enough to take us in too. "Wait upon the Lord, be of good courage, and He shall strengthen thine heart."

SYNTHESIS OF FAITH.

IN the Christian confession the centripetal and centrifugal forces need to be held in exact balance. Christianity has much in its truth and life which is permanent; but it is at the same time a religion of progress. Some religions have been short-lived because they lacked the staying qualities, while others have far outlived their usefulness because they are so anchored to the past as to be unable to adjust themselves to a new age or to appropriate the new forces existing about them. The Gospel of Jesus, unlike these, has a great past, to the precious things of which it constantly cleaves, and a still greater future towards which it is perpetually reaching forward. Just in the measure that the forms of Christianity become corrupt they lose this admirable balance and swing to one side or the other. The sects which are today making the best success in the world are those that face the future as well as the past. They feel after and find the grand pillars of truth set up by prophets and apostles and martyrs, while at the same time they look ahead for the consummation of the evangelical work in the world. The mission bands flying to the ends of the earth are from churches which cherish and hold firmly by the faith once delivered to the saints. The conservatism which clings to what is enduring in the past is exactly balanced by the optimism and spirit of enterprise which go forth with the sharp sickle to reap the harvest of the whole world.

GOING OUT AND BRINGING IN.

GOING out is the indispensable preliminary to bringing in for every worker in the Master's vineyard. This holds true of the great Worker himself. It was necessary for the Saviour to go out from heaven before He could bring a lost world within the pale of salvation. Only the aggressive church can be the redemptive church. Dr. Chalmers, the famous preacher and reformer of Scotland, used to contend that there are two kinds of churches: One is simply attractive, while the other is aggressive. The attractive church draws within its walls persons suited by its teaching and services, but the aggressive church goes out into the highways and hedges, taking with it the message and machinery calculated to win back to the fold those who had strayed away or carelessly kept outside. The latter is beyond doubt the type of church most in harmony with the New Testament ideal. Ecclesiastical conventions are in the habit of spending a good deal of time and talk over "the secret of winning the masses," but in reality there is no secret about the matter. It was made plain long ago in the instructions given by our Lord to His disciples. "Go ye out," said He, "into the highways and hedges and compel them to come in." Going out invariably leads to bringing in. The marvelous success of the Salvation Army in winning the unchurched multitudes is the

result of its going out after them. When the church of Jesus Christ goes out after her alienated or indifferent children with full understanding of their needs and the open hand of hearty human fellowship, then—and not until then—will she succeed in bringing them back.

Religious indolence and selfishness are the two great obstacles in the way of going out after the lapsed masses in our day. Too many professing Christians content themselves with the unworthy reflection that there are plenty of churches and mission-halls in every town, and that if people who live within the sound of church bells go to no place of worship, the fault is their own. They forget that the "come" from the cold iron throat of a church bell falls unheeded on ears that would be responsive to the warm, loving, urgent "come" of Christian sympathy. Miss Ellice Hopkins sarcastically suggests that we of the nineteenth century have introduced modern improvements into the parable of the Good Samaritan. The Good Samaritan has no need to get off his beast nowadays, and go to the wounded man where he lies. Least of all is he required to go to the sensational length of giving up his own beast, and trudging laboriously on foot. He satisfies himself with the remembrance that the inn is close by where the wounded stranger can be attended to, and it is his own fault if he does not go to it. How the man is to get there, or whether he is in too weakened a condition to walk to the friendly shelter, does not agitate his mind. He rides on his way with the comfortable reflection that so much is being done for that class of people.

The sting of this sarcastic rendering of the grand parable of philanthropy lies in its truth. We have deputed to church bells and mission agencies the work we ought to do ourselves. Nothing can be more opposed to the spirit and method of Jesus Christ than the policy of that church which has a handsome building, luxuriously cushioned, carpeted, and curtained for its richer adherents, and is content to keep the poor at arm's length in what it is pleased to call its "mission." Equally fatuous is the decision of a professed follower of Jesus Christ that he does his duty by his brethren wandering in the highways if he pays a subscription to home missions while he sits in his church or at his fireside in selfish and indolent ease. The demon of selfishness must be driven out, and the only way in which it can be driven out is by the expulsive power of a new affection for souls. Tarrying at the cross, the smoldering embers of enthusiasm will leap up into a fire on the altar of our hearts, and we shall be urged by the irresistible constraint of a Christlike passion to

"Rescue the perishing, care for the dying,
Snatch them in pity from sin and the grave;
Weep o'er the erring one, lift up the fallen,
Tell them of Jesus, the mighty to save."

Increasing Limitations of the Episcopacy.

THE episcopacy in our church is due to the initiative taken by John Wesley and to the confirmatory acts of the Christmas Conference of 1784. Prior to that date Bishops were unknown among the Methodists. Wesley was the supreme ruler in the societies on both sides of the Atlantic. He believed himself to be a genuine episcopos; and, as founder and organizer of the institute of Methodism, he decided he had the right to transmit his authority to other hands. Holding to the episcopal form of ecclesiastical order, and that that order would be adapted to the work in America, he ordained Dr. Thomas Coke for the episcopal service on this continent. Wesley undoubtedly supposed he had made a complete Bishop who would be accepted by the societies here without question or further ceremony. The preachers in America, and especially Asbury, thought quite otherwise. The ordination by Mr. Wesley could not be accepted without the confirmatory vote of the preachers. The will of the preachers, and not simply that of Wesley, was to be accepted as ultimate authority. They laid down as a fundamental rule: "No person shall be ordained superintendent, elder or deacon without the consent of a majority of the Conference and the consent and imposition of the hands of the superintendents." The episcopacy could not perpetuate itself; each new candidate must find the source of authority in the will of the members of Conference.

But, once authorized, the Bishop was turned loose on the continent to labor very much according to his own judgment and tastes. He must preside in the Conferences, form the districts, station the preachers, and then travel at large. The preachers and people were from the first subjected to stringent rules; the Bishop was the only man left to a great extent to regulate his own conduct and labors. He could live where he pleased, preach much or little, and determine for himself the meaning of the phrase

"at large." But it was impossible that this lax method could continue. The Conference which had a right to create a Bishop possessed the additional right to determine the limits and mode of his administration. It could make rules for the superintendent as well as for the preacher and lay member. In 1784 the regulations in regard to a Bishop were contained in a few lines, but they now fill three considerable chapters. Many of these provisions have acted as limitations on episcopal power.

At first he could appoint preachers for an indefinite period—the Bishop was the only time-limit; and the limit in this form proved to be a sliding scale. In 1804 the Conference limited his appointments to two, in 1804 to three, and in 1808 to five years. The chapter containing the five-year rule is loaded with exceptions. In 1872 it was made the duty of the General Conference to "determine which of the Bishops are effective and which are non-effective." Under this rule Bishop Morris was declared "non-effective." Prior to this time each Bishop was allowed to continue in the active work as long as he chose; and some of them continued long after they could acceptably occupy leading pulpits. The rule is a very important one; for, without it, it would be difficult to retire any of the Bishops; each would have his friends who would oppose his superannuation. Under the same rule by which Bishops Levi Scott and Matthew Simpson were retired, Bishops Bowman, Foster and Taylor in our late General Conference were retired. The late act caused a gush of sympathy and a word of remonstrance; but, as Bishop Foster said, the act was altogether proper; age comes to Bishops as to other people, and it is inevitable that after the seventieth milestone they must step down and allow "younger strength" to advance to the front. It is by no means improbable that the Conference will have to fix seventy as the limit of effective service for a Bishop. Such a rule would have many and great advantages. The church and the Bishops would know the inevitable. Without an age-limit the army could not retire at sixty-five its great and popular generals. Men like Grant and Sherman would continue ten or fifteen years longer. But with the limit at sixty-five, the great as well as the smaller general passes out without a word.

The limitations on the episcopacy will no doubt increase rather than diminish, as seen in the proposal to limit the power of transfer and to make residential districts, which was also an important measure. Before that was done, all the Bishops were inclined to reside about our great cities. The fixing their residences now carries them to the frontier and to all parts of the work. No one of the Bishops would live in New Orleans or Fort Worth, or at Portland, Oregon, without the command of the Conference. As it is, the distant as well as the near parts of the work are served.

It is undoubtedly wise to make these limitations. They are in the interest of the cause. They insure a more efficient board. Without these limitations and others to come in the near future, the episcopacy itself would be abolished. Men are restive at the sight of an order with great honors, power, special privileges, and a life-tenure. Preachers will demand that Bishops be carefully and wisely restricted in their lines of duty and service, and be made to work under rules as stringent as those which govern pastors.

Rum's Insatiate Greed.

OUR ancient enemy, the saloon, again is making demands. This time it is for right to carry on its infamous traffic under the sanction of the law in Boston's largest and most beautiful open-air reservation—Franklin Park. At least two petitions for permission to sell "light wine and liquors" have received favorable attention by the Park Commissioners, who in turn have presented the matter to the consideration of the Police Commissioners, with whom jurisdiction rests. The latter board gave a hearing in the old Hall of Representatives at the State House, Thursday, May 28. A great throng of Boston's best citizens were present. Protest after protest with vehement and indignant earnestness was presented by representatives of many organizations. It is needless to say that our Methodist Preachers' Meeting and Epworth League had their word against the monstrous proposition. The Roman Catholics were there in large numbers and also made most telling and vigorous opposition.

It is not probable the requests will be granted. It would defeat the very ends for which our magnificent Park system was instituted. Shall we allow drunken men in filthy debauchery to lie around in those fair fields? Far better have a thousand "snakes in the grass." It is a case of private greed vs. public good. The Park Commissioners ought to be relegated to "innocuous demerol" for their contemptible proposal to turn those vast pleasure-grounds into a beer and bear garden. We feel confident that in the hands of the Police Commissioners our case is safe. The chairman, Gen. A. P. Martin, stands nobly opposed to rum's audacious advances. It behooves all good citizens to be alert.

We suppose it would be impossible to get through the sessions of a General Conference without the introduction of some scheme for the organization of an insurance company. Our views in opposition to this subject are well known. General Rusling forcefully expressed them in a speech which appears in a report of the proceedings.

Personals.

—President A. W. Harris, of Maine State College, proved to be an exceedingly useful and popular member of the General Conference.

—Dr. William Burt, superintendent of our missions in Italy, will sail homeward from New York on the steamer "Berlin" of the American line, June 6.

—On motion of Rev. Dr. S. F. Upham, Rev. Franklin Fisk, of the New England Conference, was invited by the General Conference to occupy a seat upon the platform.

—Bishop Newman has appointed Rev. W. W. Ramsey, presiding elder of Creston District, Des Moines Conference, to succeed Dr. W. T. Smith, the newly elected missionary secretary.

—Mrs. Amy Moore, the sainted mother of Dr. D. H. Moore, editor of the *Western Christian Advocate*, died at Athens, Ohio, May 25. She was revered and beloved by a very large circle of friends.

—Miss Emma Hall, of our mission work at Rome, recently spoke to the students of Lasell Seminary, describing Old Home, especially those parts of the city connected with St. Paul's sojourn there.

—Miss Theresa J. Kyle, after a well-earned vacation, sailed from New York, May 20, for her work in Pauri, North India. Miss Kyle went to India in 1885, and served successfully in Bareilly, Cawnpore, and Lucknow.

—Rev. O. S. and Mrs. Baketel are spending a few days following the close of the General Conference visiting his old home. He expects to return in time to resume the work on his district the second Sunday in June.

—Dr. Ezra Tinker, pastor of Hedding Church, Poughkeepsie, N. Y., has been transferred to Wilmington Conference and stationed at Asbury Church, Wilmington, Del. Dr. M. L. Gates, of Asbury Church, Wilmington, succeeds him at Poughkeepsie.

—Bishop Granbery will preside over the Brazilian Conference of the Methodist Episcopal Church, South, which is to meet on July 23. The Mexican Conferences of the same church have been assigned to Bishop Key, and the Japan and China Conferences to Bishop Hendrix.

—Mrs. A. C. Knight, who has taught for forty-eight years consecutively in our Methodist schools, was an interested visitor to the General Conference. She is a sister of Bishop and President Warren. She was preceptress of Wilbraham Academy for eleven years, and has occupied the same position in the U. S. Grant University for sixteen years. Many of her pupils were in the General Conference.

—Mr. George A. Springer has given to the Chicago Home Missionary and Church Extension Society an acre of land on the corner of Forty-third and Western Avenue boulevard, Chicago, on which to erect a church in memory of Mrs. Julia Gay, his sister. He also proposes to give the proceeds of an adjoining half acre toward the erection of the building. The property is estimated to be worth not less than \$15,000.

—Dr. E. A. Bishop, president of Chamberlain Institute, Randolph, New York, visited the General Conference the last days of the session. Since the loss of the school building last December, he has secured pledges for over \$11,000 toward rebuilding and paying off all indebtedness, leaving about \$5,000 yet to be provided for. The new structure now building and to be finished early in the fall will be of brick with stone trimmings, 80 x 68 ft.—a model of compactness, beauty and convenience.

—Dr. J. F. Scott, a medical missionary and lay delegate from the North China Conference, died at the Forest City Hotel, Cleveland, May 27. He had been in poor health for a long time with pulmonary disease. His wife was with him in his last illness, as also his brother, Rev. Dr. J. E. Scott, of the Northwest India Conference, and an uncle, Rev. J. M. Scott, of the Delaware Conference, both delegates. Mrs. Scott will be remembered as Miss Lillian Hale, of the W. F. M. B. from New Hampshire, sent out by the New England Branch. The remains were taken to Delaware, O., for interment.

—We were greatly pained to learn of the death of Dr. Carlton Pennington Frost, Dean of Dartmouth Medical College and professor of the science and practice of medicine. Though distinguished in his profession, he was a man of marked modesty and simplicity of life, and a charming and most devoted personal friend. Through a long life and in the practice of his profession he was a tender and generous benefactor to the poor and the suffering. Progressive in all matters, he took an active interest in local affairs—the church, public schools, and various plans for the improvement of the village. The people of Hanover and of all the contiguous towns will long and gratefully reverse the memory of Dr. Frost.

—Dr. T. A. Goodwin, of Indiana, tells the following incident as illustrative of the character of the father of our venerated Bishop Foster: "I was traveling on a steamboat on the Ohio in 1841. Wishing to improve the time, I set reading Fletcher's 'Appeal' in the main cabin of the boat. An elderly gentleman who had been walking up and down the cabin approached me, extending his hand, saying, 'I take you to be a preacher. I feel a personal interest in all preachers, but especially in young preachers. I have a son who is a young preacher, a member of the Ohio Conference; his name is Randolph Foster. Your studious habit as shown by your reading

under these surroundings reminds me of him. I feel an interest in you, though I never saw you before nor heard your name."

— Mr. and Mrs. George H. Shields announce the marriage of their daughter, Sara Bainbridge, and Mr. William Marshall Warren, on Tuesday evening, June 3, in the Second Presbyterian Church, St. Louis, Mo. Prof. Warren is the son of President Warren of Boston University.

— The legal training and experience of Rev. Dr. E. R. Thorndike, of the New England delegation, rendered him a valuable member of the Judiciary committee of the General Conference. He was chairman of an important sub-committee, and drafted the declaration which expressed the opinion of the Judiciary committee upon § 240 of the Book of Discipline, known as the "amusement clause."

— The Congregationalist observes:—

"A gratifying incident of the Andover anniversary was that the venerable Professor Park, now in his eighty-eighth year, who has been unable for some years to attend public exercises, was present at South Church. The audience arose to receive him as he went into the pulpit, and the orator of the day made a felicitous allusion to him. It was exactly sixty years ago that he went to Andover as professor of sacred rhetoric, and he has occupied the same house for the whole time."

— The Bishops select their residences for the next quadrennium as follows: Merrill, Chicago; Andrews, New York; Warren, Denver; Foss, Philadelphia; Hurst, Washington; Ninde, Detroit; Walden, Cincinnati; Mallen, Boston; Fowler, Buffalo; Vincent, Topeka; FitzGerald, St. Louis; Joyce, Minneapolis; Newman, San Francisco; Goodsell, Chattanooga; McCabe, Fort Worth; Cranston, Portland, Ore.

— Dr. J. W. Butler came to Boston on Saturday, accompanied by Rev. Pedro Flores Valderamo, pastor in Mexico City and assistant editor of the *Mexico Christian Advocate*, and Prof. George A. Manning, of our training school in Puebla, who will with him visit his parents in Newton Centre and explore Boston and its historic sites, paying particular attention to Boston University. After a few days with his associates in New York, who will depart thence direct to Mexico, Dr. Butler will return to Newton Centre for most of the month of June.

— Jethro C. Brock, ex-mayor of New Bedford, died at his home on Allen Street, in that city, May 23. He had been ill for some days with inflammatory rheumatism, which finally attacked his heart, causing his death. Mr. Brock was born in Nantucket in 1834, and removed to New Bedford when a boy. He was an active and successful business man and was deeply interested in all that was for the best good of the city. A lifelong Methodist, first as a member of Allen St. and later of County St., he was known and honored by all as a conscientious and aggressive Christian. He was an ardent friend and apostle of the cause of prohibition, and was fearless and uncompromising in sustaining his convictions. His death is deeply deplored by all classes of people in the city in which he had so long lived and by all who came to know him in his larger sphere of usefulness.

— The last issue of the *Daily Christian Advocate* contains the following interesting personal mention:—

"Rev. Dr. Crandall J. North, of the New York East Conference delegation, was called to the vestibule of the Armory and there met Mrs. F. R. Greenwell, of No. 83 Gale Avenue, Cleveland. Their last previous meeting was when Mr. North was a wounded soldier boy in a Washington hospital. Mrs. Greenwell was then a resident of that city and visited the hospital regularly, carrying delicacies to the sick and wounded soldiers. Her brother was killed at the capture of Petersburg and Richmond, and tidings of his death were brought to her by Mr. North, who was wounded in the same battle. Every attention that the brother would have received was given to Mr. North by the sorrowing sister and was received with such gratefulness as the long interval of thirty-one years has not lessened. It need not be said that the meeting yesterday was a happy one. Mr. North enlisted at the age of fifteen in the Ninth New York Artillery and was one of the youngest soldiers that carried a musket during the war, and served for three years before he was of military age."

— Rev. L. P. Frost, son of the late Rev. Leonard Frost of the New England Conference, and grandson of Rev. George Pickering, one of the pioneer itinerants of New England, died at his home in Waltham, May 25, at the age of 78 years. He was educated in the public schools and in the Rice Academy in Holliston, and devoted his life to teaching. Beginning at Lunenburg, he continued teaching in Newton, Watertown and Waltham. In the last place he was principal of the High School from 1847 to 1863. He afterwards taught two years in Heath and seven in Winthrop. As a local preacher he also performed much valuable service, organizing churches in Cambridgeport, Maynard, Gardner, Marlboro, and other places. He married, in 1840, Eliza F. White, and at their golden wedding in 1890 eight of their ten children were present. A daughter had died, and a son was living in Texas.

— In connection with the annual reunion of the Wiggins family, held at the Parker House, June 1, Mrs. Mary Wiggins Fullerton gave a reception to her friends, it being her one hundredth birthday. Mrs. Fullerton, who is in quite good health for a centenarian, now resides with her granddaughter, Mrs. Alexander Daymond, in Jamaica Plain, and Rev. A. W. L. Nelson is her pastor. She has attended the Methodist church for eighty-two years, and was converted in Bangor, Me., when thirty years of age. She is now a member of Central Church, Lowell, and was one of the first to join that church. She has been a reader of *ZION'S HERALD* for

forty years. Several Methodist ministers, including Dr. J. H. Mansfield, Dr. Charles Parkhurst, Rev. C. M. Hall, and others were present at the reception. By special invitation, Mrs. Mary D. Peavey, of South Boston, 101 years old, was present as a guest. Mrs. Peavey and Mrs. Fullerton were born in the same town—Tuftonboro, N. H.

— We were greatly surprised and pained to learn of the decease of Dr. B. Harry Winslow at Providence, R. I., on May 22, at the age of 28 years. The cause of death was uremic coma, resulting from kidney disease. Thursday Dr. Winslow was in the best of health apparently, and worked hard among his patients. A case that required his attention prevented him from eating supper until late in the evening, and it was near midnight when he retired. He was ill in the night, but said it was nothing serious, but at 7 o'clock next morning he was found unconscious. Physicians were called and did all in their power, but he died shortly after 3 o'clock in the afternoon. Consciousness did not return from the time of discovery until he died. His parents, Rev. G. G. and Mrs. Winslow, of Belfast, Me., were summoned to the bedside of the son by telegraph, but he passed away before their arrival. Dr. Winslow had studied in both this country and Europe, was a physician of remarkable skill, and had grown into a fine practice. A young man of excellent character and of the highest aims, he was greatly beloved in Providence and by a wide circle of friends who knew him. We commend the stricken parents and surviving brother to the prayerful sympathies of the church.

Brieflets.

We shall publish in full, in next week's issue, the Baccalaureate Address delivered before the graduating classes of Boston University, June 2, by Prof. Borden P. Bowne, LL. D.

That was important action taken by the General Conference in providing that each Sunday-school in the connection shall take a collection for missions one Sunday in each month.

The report of the committee on Deaconesses, with the impassioned address made by Dr. W. N. Brodbeck which secured its adoption by the General Conference, appears in this issue.

The General Conference took no action relative to the removal of the time limit. A proposition for an extension of the limit in exceptional cases produced an earnest debate, and the provision was finally tabled.

The equalization of clerical and lay representation was the subject of much earnest discussion in the General Conference, but no definite action was taken except to submit the subject to the Annual Conference for approval, as was done four years ago.

As will be seen by our report of the proceedings in this issue, the General Conference adopted the report of the committee upon the Epworth League, as presented by its chairman, Dr. E. M. Mills, prohibiting the formation of Christian Endeavor chapters of the Epworth League.

That was a significant act recommended by the committee on the Episcopacy and adopted unanimously by the General Conference, which compels each Bishop to reside in the place which he selects for his residence. Theoretical episcopal residences are no longer to be allowed by the church.

A copy of the Minutes of the New England Conference is laid upon our table by Mr. C. R. Magee, the publisher. It is the centennial edition, contains much interesting matter, and is profusely illustrated. Dr. Sherman's history of the Conference, comprising forty pages, is of unusual interest and importance. A copy should be placed in every Methodist home within the boundaries of the New England Conference.

A friend makes a remark in our hearing so wise and pertinent that we transfer it, in substance, to our columns. It was to this effect: If our Methodist people would subscribe for their own church papers and read them instead of taking their information concerning the doings of the General Conference from the distorted and unjust reports of the daily press, they would be saved from misjudging their own church and from making the unfair criticisms concerning it which fall from their lips.

The editor, since his return from Cleveland, hears from not a few expressions of surprise and regret that the General Conference did not legislate more extensively. In reply to such criticism we note the closing words of Bishop Merrill—perhaps the most judicial and judicious member of the episcopal board—to the General Conference just before adjournment, when he thanked the body for what it had done, but especially for what it had not done—in leaving so much of the priceless heritage of Methodism undisturbed and unchanged.

The question was raised in several Annual Conferences at their late sessions as to whether absent members possessed the right to send

their votes for delegates to the General Conference and have them accepted and counted. The General Conference prohibits this action in the future by the following provision:—

"Resolved, That in voting for delegates to the General Conference, or upon questions of proposed amendments to the constitution, absentees from the session of the Annual Conference shall not be permitted to vote."

The General Conference adopted the following Order of Morning Service for our churches:—

1. [Voluntary.]
2. Singing from the Hymnal, the people standing.
3. [The Apostles' Creed.]
4. Prayer, concluding with the Lord's Prayer repeated audibly by all, both minister and people kneeling.
5. [Anthem.]
6. Lesson from the Old Testament, which, if from the Psalms, may be read responsively.
7. [The Gloria Patri.]
8. Lesson from the New Testament.
9. Collection and Notices.
10. Singing from the Hymnal, the people standing.
11. Sermon.
12. Short prayer for a blessing on the word.
13. Singing, closing with the Doxology.
14. The Apostolic Benediction.

N. B.—Parts enclosed in brackets may be omitted.

As will be observed by reference to our report of the proceedings of the General Conference, President W. F. Warren, of the New England delegation, brought the long and tedious discussion of the subject to a close by resolutions providing for a Constitutional Commission to consider the subject and to report to the next General Conference—the report to be made in time for previous publication in the Methodist press and for the normal discussion which it would evoke.

No event of the General Conference evoked a deeper sense of approval on the part of delegates and visitors than the acceptance by Dr. Hartsell of the bishopric of Africa. When his election was announced, general and prolonged applause followed. Bishop Andrews stepped down to the floor, and taking Dr. Hartsell by the arm conducted him to the platform. Bishop Taylor met him, and taking each hand in his own gave him most hearty welcome and congratulation, while all the Bishops and friends came to greet him. Tears glistened in the expressive eyes of Bishop McCabe. Soon Bishop Hartsell made his way to a box at the right of the platform and imprinted a kiss upon the cheek of his wife, and then they sat and wept together. That was an exhibition of Christian consecration in its sublimest sense. It was a scene such as we had not before witnessed at this session of the Conference. No servant of the church will command more profoundly the affectionate devotion of our people than Bishop Hartsell in his great work in Africa.

Changes in the Book of Discipline.

THE Discipline of the Methodist Episcopal Church is a sort of tide-gage. The marks made by the different sessions indicate the height to which the tide of feeling and debate rose in the General Conference. The changes made in the late Conference are numerous; some of them are merely verbal and formal, while others are real and important. We note the main changes.

§ 40 of the Appendix is so changed as to allow candidates for admission to an Annual Conference to receive credit in their studies for work done in a literary institution.

§ 41 of the Discipline contains a new item on the organization of baptized children. The foot-note forbidding re-baptism of those baptized in infancy was eliminated.

§ 49. Church Members. A new form of certificate of membership is given; the pastor receiving such certificate is to notify the pastor who gave it; the certificate is valid only for one year.

§ 53. General Conference. Date of meeting changed from May 1 to the first Wednesday in May at 10 A. M.

§ 73. Annual Conferences. Change in the place of meeting to be determined by all the presiding elders of the Conference instead of the one where the Conference was to assemble.

§ 76. Slight change in the order of business of an Annual Conference. Question 20 distinguishes the collections "ordered by the General Conference."

§ 84. Change in the statistical form.

§ 85. The Bishop allowed to appoint a superintendent in a Mission Conference; but he is not to interfere with the work of the other presiding elders.

§ 86. In the paragraph on Mission Conferences "representatives" is changed to "delegates." Sec. 3. The Missionary Society had allowed such Conferences to establish publishing houses; but they are forbidden to do so "in contravention of the Discipline of the church, or the orders of the General Conference." Sec. 7. Allows the members to vote by Conferences. Such a Conference, once organized, "cannot be discontinued except by the order or consent of the General Conference."

§ 98. Quarterly Conferences. Deaconesses recognized in the order of business.

§ 101. Declares who are members of the official board.

§ 145. Conferences. A new clause added in regard to a preacher's recommendation to Conference, viz.: "The answers to the questions, 'Are you in debt?' and, 'Will you wholly abstain from the use of tobacco?' may be handed to the secretary or the committee instead of being

answered in public. Like answers are required of those coming from other denominations.

§ 151. "Are you resolved to devote yourself wholly to this work?" changed to the original form, "wholly to God and His work." Question 8: "Have you considered the Rules for a Preacher, especially [the first, ninth and eleventh] those relating to diligence, to punctuality, and to doing the work to which you are assigned?"

§ 152. Add at the end: "A minister that has been located at his own request may be readmitted to an Annual Conference, at its discretion, upon his certificate of location."

§ 153. Add another paragraph at the end, as follows: "The Annual Conferences may also admit to equal grade preachers who are on trial, in the ministry of another Methodist Church, using, however, special care that before they are admitted to full membership their examinations be entirely satisfactory."

§ 154. Adds a paragraph on the recognition of orders from other denominations.

§ 157. When a member of an Annual Conference applies for location, it shall be asked by the presiding Bishop: "Is he in debt to the Book Concern?"

§ 158. Conference can recognize the withdrawal of a minister only at its ensuing session. His parsonage may be returned to him with the endorsement of the action in his case by the president and secretary. A third section, now added, requires the Bishop or presiding elder receiving such papers in the interval of the Conference to present them to the next session.

§ 159. "Debility or other unavoidable circumstance" changed to "sickness or other serious disability."

§ 162. Deacons. Local preachers, who have been received on trial while at the theological school, and have passed their examinations, are eligible to deacon's orders.

§ 165. Time at which a deacon may be ordained elder.

§ 190. Supernumerary Ministers. They may have a share of the benevolent funds of the Conference by vote of the members.

§ 191. Superannuated Ministers. Their rights and obligations more carefully defined.

§ 196. Regulates the compensation to a local preacher when he needs relief for pastoral services.

§ 200. Adds items to the paragraph on exhortors.

§ 216. Trial of a Member of Conference. Essentially a new paragraph. The presiding elder "to preside throughout the proceedings and to certify and declare the verdict of the committee." The accused to be suspended "by the committee." Sec. 6. "An Annual Conference may entertain and try charges against its members, though no investigation upon them has been held, or though an investigation has not resulted in suspension, due notice having been given to the accused." Sec. 7. Determines who may be parties and witnesses.

§ 217. Preacher liable to be tried for holding services in the charges of other preachers, and this is added: "After the admonitions ordered in §§ 218 and 223, and if he do not refrain from such conduct."

§ 220. The preacher accused of disseminating false doctrine, but, if he promises amendment, the case may be referred to the Conference.

§ 221. A preacher may cease to do his work "for reasons indicated in § 159."

§ 223. Relates to errors of law and administration.

§ 223, Sec. 3. Further errors.

§ 224. After the word "proceedings" insert "duly subscribed by the president and secretary of the select number." In a new paragraph the committee is allowed to declare imprudent conduct even when the charge is not proven.

§ 230. If a local preacher is found guilty "he shall be suspended," etc.

§ 231. Verbal change.

§ 236. The regulation in regard to a local preacher who falls in business.

§ 238. Trial of Members. A committee in view of mitigating circumstances may order censure or suspension for a time instead of expulsion.

§ 249 has a new item in regard to absent witnesses.

§ 249 adds the terms "guilty" and "not guilty" in the section on trials.

§ 257. A Bishop presiding in a judicial conference shall decide only questions of law "arising in the proceedings."

§ 258 and § 260 have slight changes in the section on appeals.

§ 290. Support of Superannuated Preachers. The new paragraph substitutes for the existing one in the division of the funds, the annuity plan of the British and Canadian Conferences, and which has been in use in the New York East Conference. The Conference funds are to be divided into the Conference Claimants' Fund and the Special Annuity Fund; the former is designed for special exigencies, and the latter to be distributed by the annuity rules. Conferences need not adopt the annuity plan unless they so prefer.

§ 331. Slight change as to the person to decide on the books to be used in Sunday-schools.

§ 421 opens the chapter on Boundaries. The paragraphs of the preliminary section have been transposed; and in the main section we have 129 in place of 115 Conferences. The eight new Conferences are on the frontier and in foreign lands. Then follow eight Mission Conferences and twenty enabling acts.

The Sunday School.

SECOND QUARTER. LESSON XI.

Sunday, June 14.

Luke 23: 33-46.

Rev. W. O. Holway, U. S. N.

JESUS CRUCIFIED.

I. Preliminary.

1. Golden Text: *Christ died for our sins, according to the Scriptures.* — 1 Cor. 15: 3.
2. Date: Friday, April 7, A. D. 36.
3. Place: Calvary (Golgotha), outside the walls of Jerusalem.
4. Parallel Narratives: Matt. 27: 32-54; Mark 15: 21-39; John 19: 17-30.
5. Home Readings: Monday — Luke 23: 1-12. Tuesday — Luke 23: 13-25. Wednesday — Luke 23: 26-45. Thursday — Mark 15: 23-33. Friday — John 19: 28-33. Saturday — 1 Peter 2: 19-25. Sunday — Rom. 8: 31-35.

II. Introductory.

It was nine o'clock in the morning. Worn by the sleeplessness and brutalities of the preceding night, His body lacerated with the scourge, His brow torn with the thorns, His form staggering beneath the weight of the cross, the meek and suffering Jesus, conducted by a centurion and four soldiers, was led forth from Pilate's judgment hall. Concerning the incidents on the way, our Evangelist is silent. Calvary was reached, outside the walls, and there the deed was done. The awful crime was consummated. The cross was uplifted, with its quivering burden nailed to it, and dropped into the hole dug to receive it. The accusation, written in three languages, was put above His head, "This is the King of the Jews;" and then the soldiers shared the spoils of their Victim, and cast lots for His seamless coat.

Thus far no words have fallen from the lips of the Sufferer save a brief prayer, not for Himself, but for His murderers. But His enemies have not been silent. They have paced up and down before Him with disdainful gestures and epithets of mockery. They have challenged Him to prove that His assertions are not idle boasts by an act of self-delivery. The soldiers, also, have mocked Him, and offered Him their cups of sour wine.

In this hour and power of darkness one voice was lifted in witness to the innocence of Jesus; and that voice came from one of the culprits at His side. He had caught the accents of that unselfish prayer, and had been touched by the majesty of unassuming patience which shone like a halo from that central cross. He had joined perhaps at first in the reproaches, but a change had come over him. His conscience was awakened. He began to feel himself a sinner, justly condemned; while, at the same time, there was dawning upon him a conviction of the sinlessness and supremacy of this meek Sufferer who was the victim of all this cruel outrage. His comrade in wickedness persisted in the common blasphemy, and received at length a fitting rebuke: "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this man hath done nothing amiss." And then, turning to Jesus, in one of those brief, compact petitions which, like the publican's, seemed to include the whole soul's want, the penitent thief prayed, "Lord, remember me when Thou comest into Thy kingdom." "This day," replied Jesus, "shalt thou be with Me in Paradise."

Passing over many affecting details which the other Evangelists record, St. Luke sums up in a few words the sayings and portents of the closing scene. As the supreme moment drew near, a supernatural darkness gathered over the land, veiling the sun, and calming, to some extent, the furious rage of the priests and people. Amid the anguish of an abandonment which no mortal mind can comprehend, of which we catch the merest glimpse in that piercing cry, "My God, My God, why hast Thou forsaken Me?" the cup was drained to its dregs. And then, having endured all that man could inflict, and having suffered to the last pang all that divine Justice could exact, He commended His departing spirit into the Father's hands; and while the earth shuddered and quaked, and the temple veil was rent in twain, He proclaimed at once the end of His travail and the accomplishment of His work in the expiring words, "It is finished!"

III. Expository.

33. The place, which is called Calvary (R. V., "the skull") — also called Golgotha; a skull-shaped elevation, it is supposed from the

name, outside the walls, but the precise site is unknown. Modern scholars locate it on the hill in which Jeremiah's Grotto is shown, a little northeast of the Damascus Gate, a hill which for centuries has been held sacred as a Moslem burial-ground. Tradition says the first Adam was buried on Golgotha; old pictures depict his skull lying at the foot of the cross. Crucified him. — The Roman cross is the upright one so familiar to us, the cross-piece being shorter than the standard. "The feet of the sufferer were only a foot or two above the ground — a fact of some weight, as showing that Jesus suffered in the midst of His persecutors, and not looking down over their heads" (Smith). The malefactors — called "robbers" in Matthew, and supposed by Trench and others to have belonged to the band of Barabbas. Many of these "robbers" were zealots who took up arms against the Roman government. The cross of Jesus was central, between the two, thus fulfilling Isaiah's prophecy that He should be "numbered among the transgressors" (Isa. 53: 12).

Thus, in the French Revolution when some noble royalist was sent to the guillotine, it was constantly managed to mix up his execution with that of forgers, highwaymen, murderers and the like, that their shame and disgrace might, if possible, redound upon him, and this last drop of bitterness might not be wanting in his cup of pain (Trench).

34. Then said Jesus — the first of the seven recorded sayings uttered on the cross. Says Kyle: "As soon as the blood of the Great Sacrifice began to flow, the great High Priest began to intercede." Forgive them, etc. — a prayer of wide sweep, including not only the four soldiers and the Jewish rulers and nation, but possibly all those who in any age or clime reject Him. Says Schaff: "All sinners conspired to nail Him there." Know not what they do. — See Acts 3: 17: "I wot that through ignorance ye did it," etc. Parted his raiment (R. V., "parting his garments") — which was the perquisite of the executioners. For details see John 19: 13, 23, 24.

If a case exists, as for instance Calaphas, of one who knows without any ignorance, this is no prayer for him. If, like Pilate, any one knows not that he is killing the Prince of Life, but knows he is slaying an innocent man, his guilt proportioned to his knowledge is heinous, but not beyond pardon upon repentance. And so they all, perhaps, knew not what they did to the full extent, but they knew too well what they did to some extent. The very crowd that cried "crucify" Him, and the soldiers that drove the nails, knew not all, but knew too much for their own innocence or for their good; and ignorance to be an excuse must be sincere and unavoidable; and it must be the ignorance of a will that would have done right had it known the truth. Error must not only be honest, but honestly come by. And from all this we may well conclude that our ignorance is so precarious an excuse that we do well not to look to our innocence for justification, but fling ourselves for pardon on the great Sacrifice for sin (Whedon).

35. The people stood — some sympathizing, some curious, some disputing, some reviling. The rulers — members of the Sanhedrin, lost to pity and to shame. He saved others — a cruel taunt. Let him save himself. — They turned His very mercy into mockery, and then challenged Him to use His own power for His deliverance. Had He accepted this challenge, what then? They knew not what we know now, that He could not have truly saved others, had He saved Himself. If he be Christ, etc. (R. V., "If this be the Christ of God, his chosen.") — Says Whedon: "Here is their strong argument. The people who had shouted but a day or two ago, 'Hosanna to the Son of David!' now plainly see their mistake. If this man were divine — the Messiah, the Son of God — He would certainly never have been caught and crucified. So the chief priests are, after all, right, and this man is an impostor. The fact that He is crucified is proof that He ought to be crucified. So are men worshippers of success."

36-38. The soldiers also. — There was a sort of poetic jingle in these taunts which our translation does not show, and the soldiers caught up the strain. Offering him vinegar — probably drinking to him, at their midday meal, in a jesting way. The vinegar was the common sour wine used by peasants and soldiers. If thou be the King of the Jews — as the inscription read above His head: "a *titulus*, written in black letters on a board smeared with white gypsum, and therefore very conspicuous" (Farrar). A superscription. — It was written in three languages — the official Latin, the current Greek, and the vernacular Hebrew or Aramaic. This title is rendered in a different form in each of the Gospels. "By some it is thought that Matthew followed the Hebrew, John the Greek, and Mark the Latin. Probably they all translated the Greek save John, who adds 'of Nazareth.' Matthew, Mark and Luke agree, but Matthew adds 'Jesus' to the title" (Gray).

It was only while the priests were deriding Christ that it began to dawn on them that Pilate, ever in angrily yielding to their violent persistence, had avenged himself in a way which they could not resent, by a deadly insult against them and their nation. *Phi* was their king, and *Isa* was how they had treated Him. For the attempt of the priests to get the superscription altered, see John 19: 21, 22. In refusing it Pilate showed the insolent obstinacy which Philo attributes to him. The actual title was a glorious testimony to Jesus, and an awful reproach to the Jews (Farrar).

39-41. One of the malefactors — both at first, according to Matthew's account. Says Alford: "All were now mocking, the soldiers, the rulers, the mob; and the evil-minded thief, perhaps out of bravado before the crowd, puts in his scold also." The other . . . rebuked him. — He had been touched by the meekness and innocence of Him whom all conspired to malign and insult. In the same condemnation — "under a like sentence, on a like cross" (Whedon). We indeed justly — confession of guilt; the sign of an awakened conscience. This man hath done

nothing amiss — an astonishing acquittal under the circumstances. A witness is found to the innocence of Jesus on one of the crosses by His side!

There is indeed no authority for the legend which assigns to him the name of Dymas, or for the beautiful story of his having saved the life of the Virgin and her Child during their flight into Egypt. But on the plains of Gennesareth, perhaps from some robber's cave in the wild ravines of the Valley of the Doves, he may well have approached His presence (Farrar).

42, 43. Lord, remember me. — Notice the humility, faith, love, hope, indicated by this prayer. He does not call Jesus "Rabbi," but "Lord," meaning "King," for he speaks of His "kingdom." Into (R. V., "in") thy kingdom — He had probably but a confused conception of what that kingdom was, but he had faith in the King though crucified, and in His "appearing." Says Alford: "This thief would fill a conspicuous place in a list of the triumphs of faith supplemented to Heb. 11." Today shalt thou be with me in Paradise — a sublime response to the defiance hurled at Him by the priests and rulers. He will not come down from the cross at their challenge, but His pierced hands open heaven to an immortal soul. Paradise is the state of the blessed spirits in Hades. It was also called "Abraham's bosom."

How rapid was the process, and how swift the consummation of redemption, to the dying thief! In one day he was enlightened, he was sanctified, he was saved. The morning saw him a hardened malefactor; the evening, a disembodied spirit in glory. The morning, in chains; the evening, disenthralled forever. The morning, the crucified; the evening, crowned. The morning, weeping the first tear of penitence; the evening, chanting the first anthem of praise (Parsons).

44, 45. Sixth hour — 12 o'clock, noon. There was a darkness (R. V., "a darkness came") — not an eclipse, for the paschal moon was full; "possibly a local gloom which hung densely over the guilty city and its immediate neighborhood" (Farrar). All the earth — R. V., "the whole land." Until the ninth hour — 3 P. M., the hour of the evening sacrifice. And the sun was darkened. — Note that the R. V. renders these words, "the sun's light failing," and appends them to the preceding verse. The veil of the temple was rent — the curtain before the Holy of Holies. Its rending was a token that "a new and living way" had been opened into the holiest of all for all believers.

The huge, heavy veil of Babylonian tapestry of fine flax, gorgeous in its hyacinth and scarlet and purple, had been mysteriously rent from top to bottom, and the awful presence-chamber of Jehovah had been exposed to every eye, like ground no longer sacred (Geltie).

46. When Jesus had cried. — This "cry" is also mentioned by Matthew and Mark. Lange thinks it was "a shriek." St. Luke omits the two utterances, "Eli, eli, lama sabachthani," and "It is finished," and gives us the closing words only. Father, into thy hands, etc. — Says Schaff: "Our Lord dies with Scriptural words on His lips (Psa. 31: 5). 'Spirit' here means the immaterial of Him who was dying." Gave up the ghost — died, but not apparently from exhaustion; quite likely from rupture of the heart when He uttered the final cry; most likely, from a voluntary laying-down of life: "I have power to lay it down," etc.

IV. Illustrative.

1. Death by the cross was the most terrible, the most dreaded and shameful punishment of antiquity. It was of eastern origin, and has been in use among the Persians and Carthaginians long before its employment in western countries. Alexander the Great adopted it in Palestine. Crassus signalized its introduction into Roman use by lining the road from Capua to Rome with crucified slaves captured in the revolt of Spartacus; and Augustus finally inaugurated its general use by crucifying six thousand slaves at once in Sicily, in his suppression of the war raised by Sextus Pompeius. It was not a Jewish punishment; it was the punishment inflicted by heathenism, which knew no compassion for man as man, on the worst criminals (W. G. Butler).

2. When John Huss, the Bohemian martyr, was brought out to be burned, they put on his head a triple crown of paper, with painted devils on it. On seeing it, he said, "My Lord Jesus Christ, for my sake, wear a crown of thorns, why should not I then, for His sake, wear this light crown, be it ever so ignominious? Truly I will do it, and that willingly." When it was set upon his head, the Bishops said, "Now, we

commit thy soul to the devil." "But I," said Huss, lifting up his eyes toward heaven, "do commit my spirit into Thy hands, O Lord Jesus Christ: to Thee I commend my spirit, which Thou hast redeemed" (Gray).

3. The atonement is the essential peculiarity of Christianity, which distinguishes it from all other religions. When the Chinese embassy was in Boston a few years ago one of the speakers at the banquet in their honor quoted the golden rule as given in Confucius (Analects, 15: 23), and placing it beside the golden rule of the Gospel, implied that because these two precepts were nearly alike, therefore there was not much difference between the religion of Confucius and the religion of Christ. And many others, culling from the sacred literature of other religions their choicest moralities, imagine that on this account these religions are nearly the equal of Christianity. But the real difference is, that while they tell in an imperfect way what men ought to do, Christ not only shows this in perfection, but makes men what they ought to be. They are systems of morality; Christianity is a system of redemption. They tell the blessings of health; Christ gives the cure, and makes men well. They make pictures of heaven; Christ is the way to heaven. They are fingers pointing to a better life; Christ is the power that gives the better life. They say, "Be good, and you shall be happy." Christ makes us good, and therefore happy (Peloubet).

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The Conferences.

(Continued from Page 5.)

Cash, superintendent of the Juniors, played the organ. Mr. J. N. Wilde delivered the address of welcome, to which the pastor responded. Rev. L. M. Flocken, of Summerfield Church, congratulated the pastor on his reappointment to this people. At the close of the speech-making ice cream and cake were served in abundance. The year opens with great promise. The vestry is too small for the Sunday-school and the school is increasing. The prayer-meeting has doubled in attendance and five persons have recently risen for prayers. A recognition service was held May 2. The pastor addressed the officers of the League and offered the prayer of consecration. Among the addresses of the evening was one by Mayor Greene. Steps are being taken to build a more commodious church edifice. The financial outlook of the church is the best in its history.

Taunton. — Dr. H. P. Nottage, a cousin of President Gallagher of Kent's Hill Seminary, and a very skillful eye specialist, has opened a branch office in this city. His principal office is in Fall River. Dr. Nottage is an earnest Christian.

Chatham. — On Friday evening following the Conference a reception was given by the society to the pastor, Rev. J. N. Patterson. Mrs. K. Taylor gave the address of welcome. Songs and recitations were rendered and a brief address of appreciation was made by the pastor. After refreshments the people welcomed the pastor and his wife to this field for the fourth year. Mr. Patterson was granted a vacation trip to the South, and on his return the reception was given. During his absence the vestry of the church had been cleaned and painted and other improvements made, all of which was a total surprise to him as he entered the vestry the evening of the reception. The Southern trip was of great benefit to him; the severe cough has entirely disappeared, and he has recovered his strength. On April 26 Mr. Patterson baptized 6 persons in "Oyster Pond," a short distance from the church; and on May 3, 2 persons were baptized in the church by sprinkling, and 1 was received on probation. The total of recent baptisms is 67. An official member of this church said he never saw so many partake of the communion as on May 3. The probationers are as a class doing well, and class-meetings are more than double the attendance of the past three years. One would scarcely credit the great change wrought in this church by the recent great revival unless on the ground to see its happy prosperity.

New Bedford, Fourth Street Church. — The pastor, Rev. B. F. Simon, and his family are now located in another and more desirable house, No. 56 Morgan Street. It is within three minutes' walk of the presiding elder's manse, and also of Rev. J. F. Cooper's. It had been generally conceded that this district is favored with an attractive presiding elder; it now seems that he is a magnet. The district stewards will meet in Middleboro', June 24. Let every steward be there!

New Bedford, Allen Street Church. — A son was recently born to Rev. C. S. Davis.

Long Plain. — Rev. Jay Kirkendall, who has successfully served this charge as a supply while attending Boston School of Theology, has resigned and will take a trip to Europe. He expects to take work in a Western Conference. Rev. J. Albert Thomas, of the School of Theology, is now occupying this pulpit as a supply. He comes from Ohio Methodism and is an enthusiastic Methodist.

Taunton, Central Church. — Rev. J. W. Willett and his estimable wife reach the fiftieth anniversary of their marriage on June 21. Mr. Willett is in very feeble health indeed. He is not able to attend any church services, which to him is the greatest deprivation. All his old friends and co-laborers and his many acquaintances throughout the Conference could cheer him greatly by a line of greeting. Mr. Willett is ready for the Master's call: "Come up higher."

Onset. — Rev. C. M. Melden's summer cottage at Point Independence is about completed.

Taunton, First Church. — The Epworth League is enjoying growth and prosperity. It has raised and expended for worthy objects \$400 the past year.

Wittman. — Sunday, May 17, this chapter celebrated the seventh anniversary of the Epworth League. The day was opened by a six o'clock prayer-meeting; at 10.30 the pastor, Rev. O. E. Johnson, preached a special sermon to the young people; in the evening the regular anniversary program was carried out. The decorations were exceptionally pretty, consisting of an Epworth wheel surmounted by the cross and flags. Ferns and potted plants were arranged about the platform. A very impressive feature of the exercises was the installation of the new officers. The Ladies' Social Circle gave an art exhibition, Wednesday afternoon and evening, May 13, which was a financial success.

Fall River. — The Sunday Protective League just formed by the ministers have asked the Spinners' Union to co-operate with them in preventing Sunday excursions and general desecration of the day. Through their secretary, Mr. Howard, they have replied that they believe in Sunday outings, and will not unite in the movement. The ministers are very much aroused and deeply in earnest in their efforts to protect the holy day.

KARL.

New Hampshire Conference.

Concord District.

Concord, Baker Memorial. — Rev. G. N. Dorr has been very kindly received. Large congregations have gathered to listen to his preaching. The first Sabbath in May, 4 were received by letter and 1 from probation. Mr. Dorr was elected secretary of the Wells Camp-meeting Association at a recent meeting of the executive committee.

Monroe and North Monroe. — The year is opening very pleasantly with Rev. J. F. Frye. The reports at the quarterly conferences showed good work done and bright hopes for the future. Both these churches have adopted the plan of the Discipline for raising current expenses.

East Haverhill. — The people are delighted with the new pastor, Rev. E. C. Clough. They gave expression to their appreciation by advancing his salary \$50 and paying moving expenses.

Suncook. — Everything is prospering under the leadership of Rev. J. L. Felt. He is the first man to break the record and return for a fourth

year. The business of the quarterly conference showed a very healthy state of affairs. Pastor and people seem to be very anxious for a glorious revival of religion. We pray they may soon realize their desire.

Warren. — The brethren are hungering and thirsting for righteousness, as expressed at the quarterly conference. The pastor, Rev. A. E. Draper, is well beloved by his people and is earnestly taking hold of the work.

Plymouth. — Rev. John A. Bowler has had a very auspicious opening. His reception has been very cordial, the unique feature being that quite a number of the official and prominent members of the church, invited by his hostess, Mrs. J. P. Hunkins, called to informally welcome the new pastor upon the evening of his arrival in town. Two members have already been received from probation, and several have manifested a desire to become Christians. Mr. Bowler is happy in his new field, and says he is well pleased to be again in northern New Hampshire. We hear only praise of him and his work. He has accepted an invitation to deliver his illustrated lecture upon "The Eccentric Wheel" at the Baptist Summer Assembly at the Wells.

Haverhill and Piermont. — Rev. W. J. Wilkins is well settled and already laying hold of the work with earnestness. He is very highly appreciated by his people, both as preacher and pastor.

Woodsville. — Rev. R. T. Wolcott is finding that the sun still shines. Last year that church had quite a struggle, the pastor leaving them before the Conference year closed. The church was well supplied for the few weeks of interim by Rev. M. Howard, but was somewhat broken up by the man who left them and left his mother church. The people are now rallying to the work with the new pastor. Congregations are increasing, the Sunday-school is growing, and the social meetings are on the gain. The people speak very highly of Mr. Wolcott.

North Haverhill people say they have one of the best men and preachers in the Conference. As Rev. E. K. Perkins is serving here for the fifth year, this is no small compliment. His heart is yearning for a revival this year. Reports in quarterly conference all show good work done.

Lakeport. — Rev. George W. Farmer is settled in his new home, and has called on nearly all his people. We learn through the officials that the congregation has very much increased, with an awakening interest all along the line. They speak of Mr. Farmer as being the right man in the right place, and to show their true appreciation they have made an advance on his salary.

Laconia. — Rev. A. L. Smith, the new pastor here, found the work in first-class condition, and has been very cordially received by the people. Everything seems to be putting on new life under his leadership. We prophesy grand results here this year. The people, while sorry to lose Mr. Warren, express very great satisfaction in Mr. Smith.

Gilford. — Rev. A. Wadsworth, supplying this charge, returned to his people taking with him his bride, and on April 18 the members and friends of the church gathered to welcome them, manifesting their appreciation by many loving remembrances. Such occasions are a blessing to both pastor and people.

Penacook. — The motto this year is salvation. Large audiences attend the Sunday services. In the absence of the pastor, Rev. S. B. Quimby, at General Conference the church has done good work. Rev. James Noyes supplied the pulpit one Sabbath, the presiding elder one, and Rev. S. P. Heath, who is "renewing his youth like the eagle," supplied during the remaining absence of the pastor. Fortunate indeed is the minister who has such a man as Mr. Heath in the bounds of his charge. Mr. Quimby is doing faithful work here. May God bless pastor and people!

Dover District.

Garden St., Lawrence, maintains its traditional position as a leader in spiritual work. At the May communion 20 persons were received into full connection, ranging in age from nine to ninety-three years.

Grace Church, Haverhill, also received 15 on probation, May 3, several by letter, and one from probation.

Third Church, Haverhill, which many think should be called "Chase Memorial," is courageously and successfully pressing on to victory.

Merrimacport appreciates the stalwart character of its pastor's spiritual life and teaching, and is delighted that he is here for another year.

St. Mark's reports a very encouraging opening of the year, with the largest number ever yet in attendance at the Sunday-school. Mr. Searle is truly showing in the superintendent's office the family trait of "getting there" and holding the work which he wins in excellent style.

The wonderful monument to the industry, skill and spiritual sagacity of Rev. William Beale found in St. Paul's Church, Lawrence, seems equally wonderful in its manifest pertinacity since his departure to his new field, where all expect for him great success. Rev. C. Byrne has been heartily received, and is doing his usual efficient work, winning and holding the people grandly on the way of enlargement of Zion.

Centralville, Lowell, has received several accessions to its membership since Conference, and will under the gracious ministry of Rev. E. A. Tasker and wife, who together work this field, bring forth much fruit unto holiness.

Kingston enjoys the ministry of Rev. J. W. Bean, and will doubtless, notwithstanding business depression and recent division of forces, under his administration be successful in building this part of the world more fully into the kingdom, and in giving a living support to the pastor.

East Kingston, although much distressed because of the change of plan by which it was thrown upon its own resources, finds the work providentially supplied and is more than pleased with the very efficient service rendered by Rev. W. M. Cleveland, of New York East Conference, now serving as pastor.

Newfields and Newmarket both rejoice in the excellence of the service they are receiving at the hands of the newly-appointed pastors, and because of the good hand of God manifestly

upon them this year. That all our people may with equal loyalty and faithfulness cleave to the work and second the efforts of those that are sent, this scribe doth most devoutly pray.

Brookfield suffers severely in the loss, by sudden death, of Thomas Goodhue, one of the stewards. This excellent man, after a hard day's work, retired to sleep and awoke in Paradise.

Milton Mills is doing well in all lines. Large attendance is reported at preaching services and Sunday-school. An enthusiastic reception was given the pastor and his wife, with a very profitable pound party accompaniment.

Amesbury has received Rev. L. D. Bragg with characteristic cordiality. The Ladies' Society and Epworth League chapter joined in their reception, which was a very pleasant occasion. The work is moving on well. There are good Sunday audiences. Two good members have passed over the river since Conference.

The work at Greenland appears very hopeful. Good congregations and good Sunday-school work is reported. Rev. F. A. Tyler is happy in his work.

An excellent meeting of the Dover District W. F. M. S., at Dover, is reported, and new plans are being matured for the district meeting of the Epworth League at Amesbury, June 10.

Rev. D. W. Downs, by his wise working no less than excellent pulpit ability, will surely win his way at Hampton and establish the work of the Master among the people. The plan of giving him charge of the work at the beach, making an afternoon appointment for every Sunday during the season, is under consideration. Just what conclusion will be reached does not yet appear.

Hedding will be the post-office address of all dwellers at our camp-ground after July 1, by order of the U. S. Government. Our camp-meeting campaigns will be, we trust, eminently profitable this year. Rev. H. N. Brown is expected to take charge of the holiness meeting, Aug. 17-22; and the Hedding camp-meeting, Aug. 24-29, will have in charge of the altar services Rev. J. M. Leonard, of the New England Conference, who so acceptably helped us last year. The song service this year will be under direction of Rev. J. H. Emerson, pastor at Exeter, and Miss Josie Chapman, of Greenland, is expected to serve as organist. The water supply at Hedding is still a problem, since in the long line of piping laid down the water will only run when the wind turns the mill, and there has been so little wind thus far as to produce almost a water famine; so the committee has ordered an engine for pumping and confidently expects thus to obtain a full supply of water.

Auburn and Chester are greatly pleased with the services of Rev. J. N. Bradford, who has moved into Simon Prescott's house and is getting nicely settled there.

Portsmouth, First Church, is being well served by Rev. Wm. Warren, who officiated on the evening of May 15 at a "Salvation Army double wedding." With push in current finance this old church has started out to pay the preacher's claim every week.

A grand Sunday-school convention of the Rockingham County Association was held, May 19, in Raymond.

Moultonville and Tiptonboro are said to have received Rev. A. B. Markey very kindly. The Moultonville people have determined to improve the interior of their house of worship and have already raised the funds and painted and papered the parsonage since the advent of this energetic pastor.

Since the adjournment of the Conference Sandown has paid \$31 on pastor's claim of last year, and Epping \$5 to presiding elder's support, for which said charges have credit accordingly.

G. W. N.

Manchester District.

A large number of friends gathered at the new parsonage in Fitzwilliam, May 18, at the reception given by the pastor, Rev. W. T. Boultonhouse, and wife. A pleasing program, two hours in length, was provided. An address was delivered by Rev. D. J. Smith, of Marlboro, who at the close made a formal prayer, dedicating the parsonage to the Lord. Rev. A. C. Fay, of Fitzwilliam, followed with remarks. The evening's entertainment closed with refreshments and social.

Maine Conference.

Augusta District.

The Conference year opens encouragingly. The churches generally gave receptions to their pastors both old and new. Some were very enthusiastic.

Winthrop. — A carriage with a span of horses awaited the pastor, Rev. S. Hooper, and wife at the depot on their return from Conference. After being driven to the parsonage, refreshments were served. The house was filled in the

evening with appreciative friends. Heartly congratulations, formal and informal, were proffered. The church work is prospering on all lines.

Augusta. — A very pleasant reception was given the pastor, May 10, 31 were received into the church from probation. Rev. C. B. Cummings is still on crutches, but the doctors assure him that he will have a sound limb in time.

Kingfield. — This charge is united with *Eustis* this year, and Mr. Jordan preaches on alternate Sabbaths in each place. It is a large field with great possibilities.

Phillips. — Faithful, hard work is being done by the pastor, Rev. W. A. Nottage, which is appreciated by the people. The church is prospering. The services are largely attended, especially by the young people.

Livermore and Hartford. — Rev. C. A. Brooks, who has been laid aside from work most of the time since Conference by sickness occasioned by a cold, has had a relapse, but at last accounts was improving again. He is planning great things in the line of work and praying that his fifth year may be the most fruitful.

Livermore Falls. — It is refreshing in these hard times to find the push of business that there is here. Rev. C. A. Southard is determined that equal push and enthusiasm shall be in the church. So the work is going on at high pressure.

Leeds and Greene. — Rev. F. H. Billington is well settled in the parsonage. Needed repairs are being made on some of the buildings. All appreciate the improvements made on the church at the Ridge by Rev. Harry Cochran's labors. The outlook is encouraging.

Wilton and North Jay. — The location of the new church at North Jay was decided, May 19, by the Board of Church Location. It will be built on the grounds near the school-house toward the depot. Mr. Farrington gives the lot. A good subscription has already been raised. Some of the neighboring churches are contributing liberally. Assistance is pledged by the Church Aid and Church Extension Societies. Families in the vicinity, not accustomed to attend church, subscribe and are enthusiastic in the enterprise. Meetings have been held in a hall here for a few years, but the time has come when a church building is demanded. One of the richest granite quarries in the State is here. Large contracts are being filled. Among them is one for the Grant Memorial, employing a large crew of men, some of the most skilled, for over three years. They want church privileges and must have them.

The church at Wilton is very harmonious and hopeful. The Epworth League is one of the most prosperous of the district. Rev. B. F. Fickett is abundant in labors, pushing the new enterprise at North Jay together with the various departments of work in the home church.

Kent's Hill and Readfield Corner. — Rev. H. E. Frohock has entered with characteristic zeal upon his work and is cordially received by all. A large and hearty reception was given him in Ricker Hall. The friends of the Seminary are anticipating a Commencement of unusual interest, it being the 75th anniversary of the school. Appropriate alumni exercises will be held. The baccalaureate Sabbath will be the 7th of June, Commencement the 11th.

Monmouth. — The year is commencing well. One has sought and found the Saviour. The meetings are large and spiritual. Rev. M. E. King is pastor.

Lewiston District.

Rumford Falls. — Rev. G. B. Hannaford begins the second year of his pastorate here under favorable auspices. The congregations are large and the spiritual interest is good. The estimate for the preacher's salary was advanced \$50 over last year. The quarterly conference, April 20, voted to reduce the indebtedness upon the church edifice during the year to \$1,000, and appointed the pastor financial agent. In less than twenty days more than half the amount needed was secured. The Baptist society have called a pastor, Rev. Mr. Graham, formerly of Brunswick, who will begin his labors here in June.

Baldwin and Hiram gave Rev. and Mrs. R. H. Leard a royal reception upon their return from Conference, making glad their hearts by a donation of good things for basket and store. The revival interest of last winter continues, several persons having already professed conversion. Mr. Leard is under engagement to deliver the Memorial Day sermon before the G. A. R. Post. Miss Ruth A. Corry, daughter of Rev. J. A. Corry, began her work as public school teacher at North Baldwin, May 4.

Bethel, Mason and Newry are comprised in the pastoral charge of Rev. Alex. Hamilton. Methodist preaching has been discontinued at West Bethel, that field being occupied by the Free Baptists, who several years ago abandoned it, but have recently returned to claim what they regard as their own. The village is too small to warrant the maintenance of preaching by two denominations, so, for the present, we retire. Mr. Hamilton will preach every second Sabbath at Newry. The Bethel praying band, Chas. H.

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Davis, leader, will conduct a gospel meeting on alternate Sabbaths.

West Paris Circuit.—The return of Rev. A. K. Bryant, who has made himself so necessary to this people that, if the General Conference makes any provision for extension of time for exceptional cases, West Paris is very likely to utilize such provision. The parsonage at Trap Corner is offered for sale. Mr. Bryant has the building of a new parsonage as one task which he sets for himself this year.

Buckfield.—Work opens well here under the efficient leadership of Rev. R. A. Rich. The preaching service has been fixed for the afternoon again. The Epworth League parlor, built and nearly finished last year, will be pushed to completion.

Bridgton.—Rev. D. B. Holt served as delegate at Cleveland in place of Rev. W. F. Berry. His people at Bridgton are united in their appreciation of him and in their expectation of a happy pastorate.

Napies.—The quarterly conference showed their pleasure in the return of Rev. H. A. Pease by voting him an increase of salary. His health, which has been precarious, seems to be now fully restored. Preaching services will be continued every Sunday afternoon at Edes Falls.

JUNIOR.

Portland District.

West Kennebunk.—An excellent religious interest prevails at this place. Twenty-eight persons have started in the Christian life. The church and congregation are to be commended for the manner in which they have co-operated with the new presbyter.

Kennebunk.—The class since Conference has averaged 65, and the mid-week prayer-meeting and League meeting held on Monday evening have each an attendance of 75. Subscriptions amounting to \$600 have been made for a new parsonage.

Congress St., Portland.—Soon after Conference this church subscribed \$1,500 for church improvements.

The Minutes of 1896 are here. For promptness and excellence they will take the premium this time. As we are free to criticize the Minutes, let us at this time leave a small balance of gratitude in favor of the committee on publication. Those who have written every whither for League information may look within for names of League presidents. It would be well for our people to buy and read the Minutes, and inwardly digest all good things in them.

East Maine Conference.

Rockland District.

Plan for District Work.—At a special meeting of the district stewards the following facts were considered: There are 35 charges, including 75 churches. Week-day quarterly meetings are seldom desired, though the presiding elder is willing to hold them. It is found impossible to hold four quarterly meetings on the Sabbath on each charge, without a large amount of substituting, which is both inconvenient and expensive. The presiding elder, in addition to his many other duties, can preach twice each Sabbath, making 104 sermons, which, divided among the thirty-five charges, entitles each to three sermons during the year, including a love-feast and the Lord's Supper at each visit. Three quarterly (or local) conferences shall be held on each charge, and any services rendered that may be needed. The presiding elder's claim is to be three per cent. of pastor's claim, plus twenty cents per member, as reported in this year's Minutes, and shall be paid in full at each visit. The district stewards heartily recommend the weekly-offering system for the support of the ministry, and insist that the presiding elder must not depend for support upon a precarious quarterly collection, and that the support of our Bishops shall not be classed with benevolences. They further recommend that benevolent moneys be raised early in the Conference year, and that every cause have a fair chance.

W. W. U.

New England Conference.

Boston Preachers' Meeting.—Addresses were made by Revs. W. T. Perrin, L. B. Bates and F. N. Upham, in favor of united evangelistic effort by the Methodists of Boston and vicinity next fall. Dr. J. W. Butler and Rev. P. F. Valderamo, of Mexico City, and Prof. G. A. Manning, of Puebla, were introduced and spoke briefly, but very hopefully, of their work. The committee in charge of protesting against the

defilement of our city parks by the saloon was continued and authorized to report plan of action. A resolution of appreciation and love for Bishop Foster, also requesting him to continue to reside among us, was passed by a rising vote. A telegram of welcome to our new resident bishop, Bishop Maillet, was sent.

Next Monday, June 8, the following is the order of the day: "The General Conference of 1896—What it Did," W. N. Brodbeck, G. F. Eaton; "What it Should Have Done," E. M. Taylor, C. F. Rice.

South District.

Tremont St. Church, Boston.—Through inadvertence in the issue of May 30, the Dr. Chapman who preached at the reopening of this church, on Sunday, May 17, was reported as Rev. M. B. It should have been Rev. J. A. M. Chapman.

Brookline.—Rev. Dr. R. Crawford Johnson, the delegate from the Irish Conference to the General Conference, preached a remarkable sermon at the evening service, May 24, from the text, "Come unto Me all ye that labor and are heavy laden, and I will give you rest." A blessed altar service followed. The pastor, Rev. William Ingraham Haven, is delivering a series of Sunday evening lectures to young people upon "Heroes of Mercy and Help." May 31, he spoke upon "Mary Livermore, the Soldiers' Mother." The rest of the series will be given in the following order: June 7, "Francis Asbury, the Itinerant;" June 21, "Dorothea Dix, the Philanthropist;" June 28, "Wendell Phillips, the Reformer;" July 5, "Lucy Webb Hayes, a Nation's Model."

Milford.—The twenty-fifth anniversary of the marriage of Rev. and Mrs. G. M. Smiley was recently observed at their new home in Milford. Over two hundred of their church people called to offer congratulations. Many choice gifts were received from relatives and friends.

The G. A. R. service at M. E. Church Sunday, May 24, was attended by over six hundred, and some went away not able to get seats. Button-hole bouquets and beautiful souvenir programs were distributed to the veterans. Mr. Smiley's sermon was very enthusiastically received.

Milford Chapter of the Epworth League was the first to adopt the name of Bishop McCabe (Chap. No. 587) as soon as his election was announced. Let other chapters take notice.

Dorchester, First Church.—Holway Chapter of the Epworth League connected with this church observed its Anniversary Sunday with a love-feast at 9:30 A. M., and the evening closed with a powerful and searching address by the pastor, Rev. John Galbraith, on "The Character of an Epworth Leaguer." A special orchestra accompanied the congregation in the service of praise.

Worcester, Grace Church.—The Sunday service, May 17, was given to the Knights of Malta, the sermon being on the brotherhood of man. The centre of the building was well filled with the Knights and the special music was excellent. The evening saw the celebration of the seventh anniversary of the Epworth League. H. F. Siedman had charge of the meeting. Reports of the work, papers and addresses by members of the chapter, and words of encouragement and commendation by the pastor filled the evening. Frank J. Metcalf, a former president of the League, injured in the Ford's Theatre disaster, has been awarded \$1,000 by the pension department for injuries received at that time.

Trinity.—At the meeting of the League the president gave a talk on "An Outline of the Moore Doctrine," Charles H. Wood spoke on "The Venezuela Commission," and Dr. Emerson Warner on his recent visit to that country. Dr. Warner's address was the principal one of the evening, and was full of information given in his most genial manner. It was much enjoyed by his hearers.

A brilliant concert was given at the home of Mr. and Mrs. John Legg, the proceeds to go toward the debt of \$600 on the house at Sterling Camp-ground. The Weber Quartet, Mrs. Ida E. Johnson, soprano, Joseph N. Truda, violinist, and A. E. Allison, pianist, were engaged for the occasion. The audience was large, and no doubt a good sum will be the result of this pleasant plan of Mr. Legg and his wife for raising money.

Lake View.—This church has already a working League that is doing well with that of other churches. Its reports show progress, and its entertainments are good. Rev. A. Sanderson was there to congratulate and cheer. He never seems to have anything but good courage and cheer to offer to young and old. Always something pleasant! Is that what makes him so successful?

The time of strawberry festivals is at hand. Webster Square held one, the proceeds of which go to the building fund of the church. The quarterly conference was held, Rev. Dr. Mansfield presiding. Reports show the church and its societies to be in a flourishing condition, with marked progress during the last quarter. Rev. L. W. Adams is arranging a series of Bible stories, with illustrations, to be given before the members of the Junior League.

Thomas Street.—The best part of the congregation was at Union Station to bid Godspeed to Charles Frieberg and wife, who are going to northern Sweden for the summer. They remain three or four months, part of the time being spent with Mr. Frieberg's parents and part at the girlhood home of Mrs. Frieberg.

North District.

Newton Highlands.—On Sunday evening, May 17, Col. H. A. Thomas, private secretary of the Governor, delivered a most eloquent and forceful address on the "Life and Character of Gov. F. S. Greenhalge," before a large audience in the Methodist church. The address was a beautiful setting forth of the things most worthy of note in the life and character of the late Governor.

East District.

Meridian St., East Boston.—Hundreds were turned away unable to find even standing room, Sunday evening, May 24, the occasion being a Grand Army Service. Pastor Staples preached to Joseph Hooker and John A. Hawes Foster, G. A. R., the Woman's Relief Corps No. 3, and Daughters of Veterans, on "The Greater Conflict." Much interest has also been manifested in a series of Sunday morning sermons by the pastor on "The Judgment," "Heaven," and "The Recognition of Friends in Heaven."

The Bethel Epworth League of this church has just placed 1,000 books in 42 neat library cases, averaging about 25 books each, and each case containing a new and attractive Bible. These libraries are loaned to captains of schooners for the use of the crews when at sea, and when read they are to be returned and exchanged for others. A large delegation attend-

ed the district convention at Everett and were greatly interested.

Meiros.—This church is very happy with the new pastor, Rev. J. M. Leonard, whose sermons are spiritual and highly appreciated. All the services are fully attended, and a goodly number have started in the religious life. In the Upham Hill District a prayer-meeting is held every week under the auspices of the Epworth League, and seekers have been at the altar. Last Sunday 5 persons were baptized in the church and 11 received on probation. Seven have joined by letter since Conference. The pastor has already made over two hundred calls, and the prospects are very bright. A deep spirit of religious inquiry exists in many minds in the families generally. The annual missionary subscriptions have nearly all been taken, and indicate, at this early date, that there is a little advance on last year.

West District.

Brookfield.—April 5, Rev. Hugh Montgomery preached in the morning, and in the evening aroused great interest throughout the town on the temperance question. Conference Sunday brought to the pulpit Rev. C. L. Goodell, of Boston, whose ministrations are always hailed with delight in Brookfield. On April 7, Rev. Luther Freeman, of Newton Centre, lectured upon "Piod," the lecture netting a handsome sum for the young people. Rev. J. S. Barrows, always ready with a helping hand, occupied the pulpit April 19. The plans and efforts of all the people are centered in the work for the new year. Rev. J. R. Chaffee, pastor.

Holyoke, First Church.—The new year opens with much promise. The heroic work along financial lines accomplished during the pastorate of Rev. W. E. Knox, prefaces the work for a still grander future. Rev. N. B. Flak, the new pastor, has been kindly received by all. On Friday evening, May 2, the church gave him and his family a royal reception. The spacious social rooms and ladies' parlor were packed. After an hour of handshaking, a collation was served. The Sunday evening congregations are much improved. This is especially encouraging, for a Sunday evening congregation of any size is an unusual thing in Holyoke in any church. Last Sunday evening the first seeker came to the altar. The expectation of the pastor is for a hundred this year.

Holyoke Highlands.—Rev. F. J. Hale, the new pastor, is well liked, and the people are rallying around him. At the reception given them the Congregational pastor and Rev. N. B. Flak, of the First Church, were guests. There were music and recitations, after which refreshments were served.

Springfield.—The annual meeting of the Epworth Union of all the city churches and the League of Ministers and West Springfield was held on Monday evening, May 11, in Grace Church. Dr. W. F. Andrews, of St. Luke's, the president of the Union, called the large and happy company to order, and presented, as the guest of the evening, Rev. E. H. Hughes, of Malden, who gave an eloquent address upon "The Portrait of Christ." Dr. F. N. Seerley, of Andover, was elected president. Dr. Andrews retiring after two years of efficient service, which have brought him into very close touch with all the Methodist young people of the city.

Andover.—This people gave their pastor, Rev. Charles Tilton, and wife a most cordial reception on the evening before his departure for a visit to General Conference. Rev. V. A. Cooper preached Sunday morning, May 10, and presented his special work.

St. Luke's.—A very fine picture of the pastor, Rev. W. G. Richardson, elegantly framed, has recently been hung in the chapel, through the generosity of Mrs. T. D. Potter.

Westfield.—There was held, on the evening of April 30, a meeting of the church and congregation to review the work of the year ending April 1. Reports were made by the treasurers of the trustees and stewards, the president of the parsonage society, the superintendent of the Sunday-school, the presidents of the W. F. M. S. and W. H. M. S., the president of the Epworth League, superintendent of Junior League, and the pastor. The review showed that the Sunday-school had during the year an increase in average attendance of 35, the Epworth League an increase of 30 in its devotional meetings, and the class meetings an increase of 30. The Sunday morning congregations numbered at times over seven hundred. The total amount of money raised during the year was \$2,700, of which \$2,000 was for benevolences. The total membership is 618—a net gain for the year of 73. The busy pastor of this prosperous church, Rev. L. H. Dorchester, visited Cleveland, an interested attendant upon the General Conference.

Williamsburg.—Since the beginning of the April 30, a meeting of the church and congregation to review the work of the year ending April 1. Reports were made by the treasurers of the trustees and stewards, the president of the parsonage society, the superintendent of the Sunday-school, the presidents of the W. F. M. S. and W. H. M. S., the president of the Epworth League, superintendent of Junior League, and the pastor. The review showed that the Sunday-school had during the year an increase in average attendance of 35, the Epworth League an increase of 30 in its devotional meetings, and the class meetings an increase of 30. The Sunday morning congregations numbered at times over seven hundred. The total amount of money raised during the year was \$2,700, of which \$2,000 was for benevolences. The total membership is 618—a net gain for the year of 73. The busy pastor of this prosperous church, Rev. L. H. Dorchester, visited Cleveland, an interested attendant upon the General Conference.



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Church Register.

WESLEYAN UNIVERSITY ALUMNI.—The annual meeting will be held at Middletown, June 23, at 10 a. m. It is hoped that the very large gathering of the alumni of last year will be repeated, and that the meeting will be even more enthusiastic for Alma Mater. Most important interests are to be considered.

D. C. KNOWLES,
President Alumni Assn.

W. F. M. S.—The monthly meeting of the Executive Board of the New England Branch will be held in the Committee Room, 25 Bromfield St., Boston, at 10 a. m., June 10.

H. B. STEELE, Sec. pro tem.

CENTRAL CIRCUIT PREACHERS' MEETING. Tuesday, June 3, at Hopkinton.

9 a. m., devotion, Day; Our Duty to the Public Schools, Brock; Lessons of Childhood, Mrs. Smiley; Quits: General Conference, Wright. 10 a. m., devotion, 10 a. m., devotion, 10 a. m., devotion; address by a General Conference delegate; Advantages of Single Churches, Wilder; a 20-minute Bible reading—"Feeding the Flock," O'Connell; Quits: (1) Advantages of Quinquennial Sessions, Wilder; (2) Disadvantages, Martin; (3) The Two-thirds Rule in the Election of Bishops Desirable? Higgin; (4) Was the Compulsory Retirement of the Three Bishops Justifiable? Patterson; (5) Ought a Bishop of African Descent to have been Chosen? O'Connell; (6) Was the late Disposal of the Question of Women Delegates Wise? Woods; (7) Is the Present Multiplication of Church Papers Judicious? Smiley; (8) Was the Approval of Rebaptism for any Cause Consistent? Day; (9) Ought Laymen to have Equal Representation? Butler. T. C. MARTIN, Sec.

DOVER DISTRICT MINISTERIAL ASSOCIATION at Newmarket, July 8 and 9.

PROGRAM.

Sermon, Monday evening, by W. Warren or A. B. Howells; Tuesday evening by D. W. Downs or F. A. Tyler. Tuesday, 9 a. m., devotional meeting led by H. B. Copp; Promotion of Evangelism by Camp-meetings, E. B. Reynolds, M. T. Cilly; The Work of the General Conference of 1894, C. D. Hills; Our New Plan of Conference Examination, L. D. Bragg, W. R. Webster; Epworth League Possibilities in Soul-winning and Temple-building, B. S. Tasker, C. N. Tilton; Our New Bishops, W. H. Hutchins, J. B. Robins; The Temperance Problem in New Hampshire, G. H. Spencer, W. Hamden; Review of Steele's "Defence of Christian Perfection," J. W. Adams, J. H. Emerson; G. A. R. Memorial Services—How Made Tributary to a National Spiritual Uplift? O. Byrne; Sermon Sketches—"Witness of the Spirit," W. Thompson; "Justification by Faith," O. H. Farnsworth; "Regeneration," W. B. Locke, R. S. Collier. 7 p. m., devotional meeting, led by J. T. Hooper.

Let all the brethren be ready to enter into these discussions with interest, and make this a salvation season.

G. W. ROBERTS,
J. E. ROBERTS,
C. N. TILTON, } Com.

ST. JOHNSBURY DISTRICT PREACHERS' MEETING will be held at Danville, June 15-17.

PROGRAM.

Preaching, Monday evening, by W. L. Todd; alt., A. B. Atwater.

Tuesday, 9 a. m., prayer-meeting, led by S. G. Lewis; Essays: Duty of Christian Nations toward Armenia, W. B. Faroukian; Tithing, or Proportionate Giving, O. B. Allen, John Thurston; Brief Review of Dr. Gordon's "The Ministry of the Spirit," J. E. Knapp; What is the Standard of a Good and Great Sermon? Theo. Tyrie, A. B. Atwater. 10 a. m., What shall we do with Church Members who Promenade? O. M. Boutwell; How shall we Treat the Pastor of a Sister Church who Countenances Promenading? W. S. Smithers; How are Young Ministers who Subscribe to what Dr. Mudge has Written in "Growth in Holiness" to Answer Our Disciplinary Question, "Do You Expect to be Made Perfect in Love in this Life?" W. R. Davenport; Is it Right for a Methodist Minister to Recognize a Unitarian as a Christian? If Not, Why Not? If It Is, Why Is It? P. H. Granger, J. O. Sherburne; An Altar Service, How Conducted? S. Donaldson, S. G. Johnson; What is the Best Plan of Marshaling the Church Forces for Revival Work? R. F. Rowland, W. C. Johnson. 7:30 p. m., The Revival Outlook upon the District, Reported by the Pastors. Best Revival Methods—With an Evangelist, F. S. Clark, G. H. Wright; Without an Evangelist, W. B. Douglass. Is there a substitute for, or any improvement upon, the old Methodist Way of Bringing Men to a Personal Salvation? Geo. O. Howe, L. F. Chase, Joseph Hamilton.

Wednesday, 9 a. m., Prayer-meeting; How can we Secure Our Converts to Our Own Church? A. G. Austin, J. J. Munro. 9:30 a. m., Preachers' Wives' Session: Poem on Ministers' Wives, Mrs. W. B. Davenport; Relation of the Pastor's Wife to her Home, Mrs. W. B. Smithers; Relation of the Pastor's Wife to the Ladies of the Parish, Mrs. Thomas Tyrie; Duties of a Pastor's Wife to the Organizations in the Church and Community, Mrs. Geo. O. Howe; Duty of a Pastor's Wife to her Predecessor, Mrs. F. T. Clark; Duty of a Pastor's Wife to her Successor, Mrs. W. C. Johnson; Reminiscences from Parsons' Life, Mrs. J. O. Sherburne. What is the Best Financial Plan for the Churches of St. Johnsbury District? A. L. Adcock, E. M. Mansur, T. B. Hall; Duty of the Pulpit to the Few, S. H. Howe, Geo. H. Blake, E. H. Turner, H. B. Mack; Historic Sketch of the Danville Circuit, A. L. Cooper.

All the pastors whose names are not on the program are requested to present a sketch of the sermon preached on Sunday preceding Preachers' Meeting. Write Rev. F. R. Carrier, as soon as June 5, when coming and how coming. Free entertainment for all who notify the pastor at Danville.

COMMENCEMENT AT KENT'S HILL, ME.—June 7, sermon before graduating class by Dr. Greene; in the evening, before the religious societies, by Rev. J. R. Clifford. June 10, alumni day, with addresses by prominent alumni at 2 p. m. June 11, 9 a. m., Graduating exercises. All past members of the school are cordially invited to be present on this the 75th anniversary of the founding of the institution. C. W. GALLAGHER.

WESLEYAN ACADEMY, WILBRAHAM—ANNIVERSARY EXERCISES.—June 13, 7:45 p. m., prize declamations. June 13, 7:45 p. m., Principal's reception to senior class. June 14, 10:45 a. m., Baccalaureate sermon by Principal William Rice Newhall; 7:45 p. m., Alumni sermon by Rev. John W. Maynard. June 15, 7:45 p. m., prize declamations. June 16, 3 p. m., annual meeting of board of trustees; 3:30 p. m., Class Day exercises of senior class; 7:45 p. m., annual concert. June 17, 3:30 p. m., seventieth anniversary of "Old Club," President, Rev. Wm. Rice, Orator, Russell H. Conwell. June 18, 9:30 a. m., Graduating exercises; 1 p. m., anniversary dinner; 7:45 p. m., Annual Interview.

THE NORWICH DISTRICT MINISTERIAL ASSOCIATION will meet at New London, Conn., June 18 and 19.

PROGRAM.

Monday, 2 p. m., devotional service, led by L. B. Codding; business; The Teaching of Gen. 1 as Interpreted by the Rest of the Bible, W. F. Davis, G. H. Hastings; What Attractions can be Lawfully Used in Connection with the Sabbath Services? J. McVay, F. B. Spear. 7:30 p. m., sermon, F. C. Baker. Tuesday, 9 a. m., devotional service, led by A. A. Gardner; business; Robert Browning, C. H. Van Natter, J. Cooper; Inside View of the General Conference and its Work, O. H. Bates. 3 p. m., devotion, led by J. Q. Adams; How shall Pastors Bring their Churches to the Highest Efficiency? W. C. Newell, M. T. Briley; Eternal Life—Its Source and Nature, R. Povey, E. D. Dyson. 7:30 p. m., sermon, J. S. Wadsworth.

The first named is expected to write, the second to open the discussion. It is desired that no paper exceed thirty minutes in length. Brethren will please notify Rev. R. Povey, by June 13, if they expect to be present.

WALTER BLA.,
R. POVEY, } Com.
J. MCVAY,

ROCKLAND DISTRICT MINISTERIAL ASSOCIATION AND EPWORTH LEAGUE CONVENTION at Clinton, June 13, 17.

PROGRAM.

Monday evening, preaching, A. W. Pottle; alt., J. A. Weed. Tuesday, 9:30 a. m., prayer-meeting, L. Wentworth. Essays—The Baptism of the Holy Ghost—When and How Received? S. A. Bender, L. Wentworth; J. W. Price, A. B. Russell; Class-Meetings—Their Design and Decline, M. P. Brigham, E. S. Burrill, O. P. Butterfield, B. Doughty; Uniformity of Methods in Methodism, J. A. Morelen, G. B. Chadwick, E. H. Beale, M. S. Preble; Relation of Children to the Church, T. S. Ross, L. G. March, C. L. Banghart, W. A. Meserve; The Spiritual Outlook of the Times, J. H. Irvine, G. E. Edgett, M. T. Anderson, E. J. Holt; How Ought the Christian Citizen to Vote? W. D. Bradlee, D. B. Phelan, M. R. Pearson, V. F. Wardwell; How may the Pastor Systematically and without Interruption Pursue his Studies? S. L. Hanson, O. Garland, W. H. Dunnoch, H. B. Haskell; A More Efficient and Helpful Official—How Obtained? J. A. Weed, W. C. Baker, H. D. Fleming, R. E. Smith; The Sabbath Evening Service—How Best Conducted? O. H. Fernald, W. J. Wilson, O. W. Lowell, O. E. Peterson; How can We Consolidate into a Single Church Rival Societies in Small Communities? A. W. Pottle, G. G. Winslow, W. W. Ogier, N. J. Jones.

EPWORTH LEAGUE CONVENTION, Wednesday, beginning at 8:30 a. m. The Spiritual Work, Literary, Social and Finance departments will be discussed. The speakers are Geo. P. Billings, Rev. N. E. Pearson, Mrs. C. W. Lowell, Ida P. Soares, Rev. T. B. Ross, Mrs. W. W. Ogier, Grace E. Jackson, Lida Cross, Rev. W. W. Ogier. "Our Camp-Meeting Convention" will be the subject of a general discussion; the Junior League Hour will be in charge of Rev. C. L. Banghart. In the evening an address will be given by Rev. D. B. Phelan.

QUARTERLY MEETINGS.

ST. JOHNSBURY DISTRICT—FIRST QUARTER.

MAY.

Lowell, 26 a. m.; 34 p. m.; Iraaburg, 26 p. m.; 34 p. m.; Sh'm'id & Wh'ok, 26 a. m.; 34 p. m.; West Burke, 26 a. m.; 34 p. m.; E. Burke & H. Haven, June 1 a. m.; 31 p. m.

JUNE.

Island Pond, 5 a. m.; 7, ex.; Cabot, 26 a. m.; 31 a. m.; E. Ch'leston, 6 a. m.; 13, ex.; Woodbury, 26 a. m.; 31 p. m.; W'land & M'g'n, 6 p. m.; 7 a. m.; Marshfield, 26 p. m.; 31, ex.; Derby, 5 a. m.; 7 a. m.; A. L. Cooper; Evansville & Br'nington, Plainfield, 26 a. m.; 31, ex.; Lyndonville, 8 a. m.; 14 p. m.; Barre, 26 a. m.; 31, ex.; Barton Ldg., 13 a. m.; 14 a. m.; Williams'wn, 27 p. m.; 28 a. m.

JULY.

Lunenburg & B. Concord, St. J'sbury, 21 a. m.; 5, pas.; 4 a. m.; 5, pas.; St. Johnsbury Ctr., E. Lyndon, 23 a. m.; 5, pas.; Guildhall, 4 p. m.; 13, ex.; Bloomfield, 4 a. m.; 5, pas.; Canaan, 6 a. m.; 5 p. m.; W. Concord, 24 a. m.; 19, pas.; Barton, 18, a. m.; 19 a. m.; Victory, 24 p. m.; 5, ex.; Glover, 18 p. m.; 19 a. m.; North Danville, 26 a. m.; 31, ex.

The first date refers to quarterly conference; the second to Sunday service.

The presiding elder will hold all quarterly conferences. These, quarterly conferences at 9 o'clock; p. m. at 7; evening at 7; the afternoon Sunday services at 3. We hope that no pastor will omit the quarterly love-feast.

Let every preacher take his wife to the Preachers' Meeting at Danville, June 15 and 17.

JOSEPH HAMILTON, P. E.

Marriages.

MORRISON—HATCH.—In Bristol, Maine, May 31, at the residence of the bride's father, by Rev. O. F. Butterfield, Alvin Morrison and Alice M. Hatch, both of Bristol.

RANSOM—DAVIS.—In Millville, Mass., March 26, at the residence of the bride's father, Rev. M. Ransom, John M. Ransom, of Wollaston, son of the officiating clergyman, and Mattie Josephine Davis.

EPWORTH LEAGUE SCHOOL OF METHODS.—The last session for the summer will be held at First Church, Temple St., on Saturday, June 4, at 3 p. m. The school will be reopened on Oct. 1. All Epworth Leaguers are invited to avail themselves of this opportunity for obtaining the best suggestions for effective work in the various departments. B. J. HELMS, Sec.

PULPIT SUPPLY.—A young man, an elder of the East Maine Conference, will be available for pulpit supply during the summer months. Address Rev. George Reader, 38 Bromfield St., Boston, Mass.

Money Letters from May 18 to 25.

S. M. Amidon, Wm. Armitage, G. C. Andrews, I. J. Brooks, J. M. Beas, F. W. Brooks, S. A. Brackett, Mrs. J. R. Buck, Otis Cole, H. N. Cady, O. M. Chase, S. V. B. Cross, A. Grinn, Truman Carter, Mrs. W. Chapman, G. D. Clapp, J. A. Davis, Daggett Bros, Mrs. H. A. Dudley, G. K. Evans, G. K. Bddy, C. A. Farley, W. H. Foster, J. H. Fuller, H. M. Froph, Charles Giles, W. D. Hill, Thos. Harworth, Parker Holden, H. B. Haskell, Mrs. A. L. Huff, S. D. Hobson, H. Hastings, Mrs. F. S. Johnson, D. U. Knowles, N. M. Learned, A. P. Leighton, W. F. Lord, Mrs. E. E. Lincoln, W. H. McCoombs, W. H. Moore, Florence O. Miller, Mrs. O. F. Murphy, Fannie Kye, W. H. Miles, H. H. Pillsbury, G. J. Palmer, Mrs. John Parker, J. L. Plunkerton, H. H. Paine, G. H. Ross, W. L. Stone, C. A. Southard, W. S. Swinkson, Mrs. A. B. Sargent, Mrs. G. H. Sparhawk, S. B. Swinkson, A. B. Sprunt, H. Snow, H. B. Smith, W. H. Taylor, M. O. Thayer, E. Tirrell, Mrs. W. A. Underwood, W. H. Varney, G. A. Wright, A. W. Waterhouse, G. G. Winslow, Wm. Wood, I. F. Woodbury, H. L. Williams.

COMMENCEMENT AT LARRELL.—Wednesday evening, June 3, 8 p. m., Society banquet. Thursday, 1:45 p. m., Pulpit Commencement concert. Friday evening, Larell Club banquet. Sunday, 10:45 a. m., Sermon before the graduating class by Rev. Reuben Thomas, of Harvard Church, Brookline. Monday, 7:45 p. m., Class Day exercises. Tuesday evening, Principal's reception for the senior class. Wednesday, 11 a. m., Commencement exercises; address by Rev. Leighton Parks, of Emmanuel Church, Boston.

Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

For Over Fifty Years

Mrs. Winslow's SOOTHING SYRUP has been used for children's teething. It soothes the child, softens the gums, clears the bowels, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

NEW BEDFORD DISTRICT MINISTERIAL ASSOCIATION at Whitman, June 19 and 20.

PROGRAM.

Monday, 2 p. m., devotional exercises; business. Essays: Balfour's "Foundations of Belief," C. T. Hatch; Professionalism in the Ministry, J. D. King. 7:45 p. m., sermon by O. M. Martin.

Tuesday, 9 a. m., devotional exercises. Essays: The Pastor and the Revival, M. B. Wilson; Ministerial Courtesy, E. Tirrell; Legislation of the General Conference of 1894, S. O. Benton. 3 p. m., What the Few may Justly Expect of the Pulpit, R. F. Raymond; The Junior League, L. G. Horton. 7:45 p. m., sermon by R. F. Simon.

R. B. SCHUR, Com.

EAST GREENWICH ACADEMY—PROGRAM OF ANNIVERSARY WEEK.—Tuesday, June 18, 3 p. m., Pulpit Musical Recital. Wednesday, 8 p. m., Piano Recital for Graduation. Friday, Examinations all day; 10 a. m., Annual Meeting of the Corporation; 3 p. m., Annual Meeting of the Directors; 5 p. m., Election Recital. Saturday, Examinations during the forenoon; 8 p. m., Piano Recital for Graduation. Sunday, 10 a. m., Sermon before the Graduating Class by Rev. S. F. Upham, D. D., of Drew Theological Seminary, Madison, N. J.; 4 p. m., Conference Sermon by Rev. James H. Macdonald, class of '97, now of Newport, R. I. Monday, Examinations during the forenoon; 3:30 p. m., Prize Readings and Declamations; 5 p. m., Principal's Reception to Graduating Class. Tuesday, 9:30 a. m., Graduating Exercises and Awarding of Diplomas; 3:30 p. m., Class Day exercises; 8 a. m., Annual Concert.

WANTED—A POSITION FOR THE SUMMER.—An educated, refined young woman of skill and experience, who needs to earn money for another year of training for special Christian work, would like to secure a position for the summer as companion or secretary, or as nurse to a semi-invalid. Highest references given and required. Address C. M. O., 693 Massachusetts Ave., Boston, Mass.

PRINTING-PRESS WANTED.—We desire to open correspondence with parties having a small printing-press and fonts of type for sale. Please give size of press, style, quantity of type, and the lowest price.

JUDSON B. HILL,
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JUNIOR LEAGUE CONVENTION.—A Junior League Convention will be held in Bromfield St. Church, on June 8. Sessions at 10 a. m. and 3 p. m. Full information given next week.

SOUTH DISTRICT EPWORTH LEAGUE.—The sixth annual convention will be held in Trinity Church, Worcester, Wednesday, June 19. Rev. J. H. Mansfield, D. D., Mr. George W. Fenniman, Rev. E. P. Rankin, Mr. E. T. Miner, and Rev. Nels Hagie are the speakers for the afternoon session. Business at 4:30. Department Conference at 4:45, led by Rev. J. E. Waterhouse, Geo. M. Smiley, T. C. Martin and G. R. Cross. Collation at 5, with post-prandial addresses. Rev. George Elliott, D. D., pastor of Spring Garden St. M. E. Church, Philadelphia, will be the speaker for the evening.

Let each chapter be fully represented. Trains leave Boston for Worcester at 12 m. and 3 p. m. The above trains being limited express, no excursion rates could be arranged for.

JOHN RANSDELL, Sec.

EPWORTH LEAGUE CONVENTION OF THE UPPER CAPE DISTRICT.—A sub-district convention of the Epworth Leaguers in the towns of Wareham, Bourne, Falmouth, Sandwich and Harstable will be held at the M. E. Church, Wareham, on Friday and Saturday, June 2 and 3. The meeting will begin on Friday evening with an address by Rev. E. F. Simon, president of New Bedford District. Live topics will be discussed the following day. It is hoped that each church in the sub-district will be represented by delegates.

H. L. CHIPMAN, Chairman Sub-Dist. Com.

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THE PORTLAND DISTRICT MINISTERIAL ASSOCIATION will meet at Berwick, June 15-17.

PROGRAM.

Preaching, Monday evening, by William Wood; Tuesday evening, by H. L. Williams. Tuesday, 9:30 a. m., devotion, led by D. Pratt; The Epworth League—A Problem, James Wright, H. Chase, D. Faulkner; Altruistic Sociology, or the Golden Rule in Business, P. A. Letich, J. H. Roberts, W. P. Lord, A. Crain; Sabbath Observance, W. Canham, T. Whitehead, W. Canham, L. M. Lonsbury; business. 2 p. m., Is the Church too Conservative? E. O. Strout, F. W. Smith, J. A. Ford, J. T. McRide; Our Spiritual Life and its Influence on Our Ministry, G. F. Millward, I. Lece, F. Grover, W. F. Marshall; The Seven Last Plagues in Modern Life, H. Hewitt, L. E. Beas, T. O. Chapman; General Conference, G. D. Lindsay, W. T. Merrill; The Preparation of the Sermon, C. W. Parsons; Preaching to Children, W. M. Barber, E. W. Kennison, H. L. Nichols; Doctrinal Preaching, C. O. Phelan, C. Manger, J. M. Woodbury. Com.

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"He gives abundant information on every point raised."—Prof. H. M. Scott, in the Advance, Chicago.

"The spirit of the work is uniformly that of the true historian."—The Congregationalist, Boston.

"Of many histories of Christianity which have been issued in modern times, we feel quite sure the work of Prof. Sheldon will be accepted as one of the very best."—The Herald.

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Our Book Table.

Personal Recollections of Joan of Arc. By the *Sieur Louis de Conte*, her Page and Secretary. Freely Translated out of the Ancient French into Modern English from the Original Unpublished Manuscript in the National Archives of France, by Jean François Alden. Illustrated from Original Drawings by F. V. Du Mond, and from Reproductions of Old Paintings and Statues. New York: Harper & Brothers. Price, \$1.25.

"Every great and commanding movement in the annals of the world," says Emerson, "is the triumph of some enthusiasm." Few movements in human history have been so completely the result of enthusiasm as the deliverance of France by the Maid of Orleans. The Maid was a bundle of enthusiasm, an intense personality charged with moral dynamite, while the French people were peculiarly susceptible to such an inflammable touch. France has always been a powder-house, liable to explosion by a heated atmosphere or a rash step.

For these reasons Joan of Arc was a unique personality. Her life is not to be found in history. She was a sort of air plant, living less by connection with organic society than by peculiar electrical conditions of the hour. Coming forth like a vision from the invisible, her life was at length taken under the charge of sorcery. The one grand fact of her life was the deliverance of France from English rule. The historic record is very incomplete. Mark Twain, the real author of the above "Recollections," chose wisely the form of fiction to give the tradition of this mythico-historical heroine. Every scrap of authentic history is woven into the narrative, and other facts are supplied which seem necessary to lend probability to the tale, which is given in the guise of a narrative written by a contemporary and playmate of Joan. The story is simple in style and quaint in humor. The illustrations are the result of the careful study of the manners and customs, the life and architecture of the time. The book is, no doubt, the author's best. It will minister both to information and pleasure. Without ceasing to be a humorist, Mark Twain has become a biographer. The narrative is broken into three parts. The first traces the Maid's early life at Domremy, her birthplace; the second follows her into the court and camp; and the third contains an account of her trial and martyrdom at Rouen.

The Mind of the Master. By John Watson, D. D. (Ian MacLaren.) New York: Dodd, Mead & Co. Price, \$1.50.

In their themes and treatment the fifteen chapters of this book are eminently fresh and suggestive. The author keeps well to the old Gospel, while he constantly presents the old in fresh forms and in vivid and forcible language. He has the imagination and skill of the storyteller united to the judgment and seriousness of the Christian preacher. The series of chapters in this volume opens with an appreciative study of Christ as a teacher, and closes with a view of the kingdom of Christ. The chapters between deal with the characteristics of the religion of Christ. "The Sovereignty of Character," "Ageless Life," "The Culture of the Cross," "Faith the Sixth Sense," "The Law of Spiritual Gravitation," "Optimism the Attitude of Faith," and "The Continuity of Life," are among the intervening titles. The course of discussion is everywhere well maintained, and in every chapter are striking passages. An old thought often receives freshness in the new putting. For instance, what a new view of faith comes to us when it is called "the sixth sense," or is named as having "fore-sight." Religion is no longer regarded by him as a creed; it is a life—an ageless life with continuity. "The Mind of the Master" is a religious book which cannot fail to be appreciated by the best class of readers. The preacher can learn something from it, and the layman will admire his way of putting things.

The Religious Forces of the United States. Enumerated, Classified and Described on the Basis of the Government Census of 1890. With an Introduction on the Condition and Character of American Christianity. By H. K. Carroll, LL. D. Revised to Jan. 1, 1894. New York: The Christian Literature Co.

We have, in this volume, the most complete exhibit of American organic Christianity that has ever been made. Dr. Carroll is well adapted to the task both by natural endowments and wide experience. He has more than once shown his capacity to deal with statistics—a fact so well known that the Government entrusted him with the religious details of the Eleventh Census. The preparation of this volume on the basis of that census convinced the whole country of the author's qualification to deal with matters of that kind. The volume gives clear and consecutive accounts of the many denominations existing in the country. The information is at once reliable and accessible. The author prepares the way for his statements and figures by an extended and discriminative introduction. The work is in every way an authority on the subject here treated.

The Exploits of Brigadier Gerard. By A. Conan Doyle. New York: D. Appleton & Co. Price, \$1.50.

This book bears the ear-marks of the author. It is, in many respects, his best story. Its hero is brave, adventurous, dashing, with a trace of weakness and folly which sets off his nobler qualities. The movement is rapid and the development kaleidoscopic. The interest of the reader is maintained from the first page. The humor running through the story has sometimes a delicate, often a piquant flavor, but is always enjoyable.

Your Money or Your Life. By Edith Carpenter. New York: Charles Scribner's Sons. Price, \$1.50.

The New York Herald last year offered a prize of \$1,000 for the best story of New York life. This prize was drawn by Edith Carpenter for "Your Money or Your Life." The hero and

heroine are striking figures. The story, though simple, is so spiritedly told as to hold the interest of the reader from the first line to the closing sentence. It is the case of an unknown writer springing at a single leap into fame, against we know not how many practiced storytellers who had won notoriety in other ventures. A tale that could win under such conditions must be judged to have more than ordinary merit.

What They Say in New England: A Book of Signs, Sayings and Superstitions. Collected by Clifton Johnson. Boston: Lee & Shepard. Price, \$1.25.

The past as well as the future lives in New England. We retain not a little of the saws, sayings, superstitions and folklore of the morning time of the race. This folklore inheritance has ceased to be more than an amusement. The author made a large collection of this sort of drift-wood for private use, but he found his collection so full and rich as to encourage publication. These curious superstitions are arranged under twenty or thirty different heads, such as the weather, dreams, charms, wishes, fortune-telling, luck, the moon, nursery tales and old songs. They are curious, often suggestive.

A Woman Intervenes; or, The Mistress of the Mine. By Robert Barr. New York: F. A. Stokes Company. Price, \$1.25.

"A Woman Intervenes" is a capably told story. The style is vivacious, the movement rapid, and the construction follows the laws of art. Mr. Barr has the art of keeping expectation alive; the story constantly opens with the assurance of greater things ahead. It deals with the fortunes of George Wentworth and John Kenyon, young Englishmen sent out to investigate mining property in Canada. Before they return they are waylaid by the ubiquitous New York newspaper man, desirous to learn what is the substance of the report. He fails to obtain the Englishmen's secrets, whereupon Dolly Dimple, the feminine reporter, is called in to aid. To obtain the clue to the anticipated report the woman accompanies the young men on an Atlantic steamer. The story of the Atlantic trip is well told, and the capacity of woman to unravel mysteries is well set forth.

The Reds of the Midi: An Episode of the French Revolution. Translated from the Provençal of Felix Gras by Catharine A. Janvier. With an Introduction by Thomas A. Janvier. New York: D. Appleton & Co. Price, \$1.50.

Felix Gras is one of the new writers of French fiction. He belongs in the extreme South. His word-painting is simple and lifelike. The peasant life of the French Revolution speaks upon his pages. You see his men and women who live in huts and subsist on barley, beans and acorns made into hard bread, and the bread in due course transformed into soup. They never sleep in a bed. Is it remarkable that these people marched up in the Marseilles battalion, of which the story tells, to demolish the castle of the king, the tyrant who lived in luxury and oppressed his poor peasants? The author has the imagination of Provence and the vivacity of French genius. The translation well preserves the author's Provençal characteristics.

On the Wing. By Rev. S. A. Steel, D. D. Nashville: Barbee & Smith. Price, 75 cents.

The author, general secretary of the Epworth League of the Methodist Episcopal Church, South, and editor of the *Epworth Era*, hesitates to issue this little book of sketches, but he need not. They are fresh, racy and sparkling, and abound in expressions of good nature. Young Epworthians will not fail to appreciate the neat and gentle touches of all parts of Southern life and nature. The book is small, but well packed with delightful things about all the people he has met in his Epworth work from Canada to Texas.

A History of the Hebrew People from the Settlement in Canaan to the Division of the Kingdom. By Charles Foster Kent. With Maps and Plans. New York: Charles Scribner's Sons. Price, \$1.50.

The author designs in this book to give the general reader as well as the Bible student "the essential features of the political, social and religious life of the Hebrew people." The work is compactly and clearly written, and furnishes the new lights from geographical and antiquarian research. The latest knowledge is given. The information is sifted and compacted so that the reader will find full and accurate information compressed into a small volume.

Cleg Kelly, Arab of the City: His Progress and Adventures. By S. B. Crockett. Illustrated. New York: D. Appleton & Co. Price, \$1.50.

This volume marks a turn in the tide of Mr. Crockett's genius. Hitherto he has dealt with what was peculiarly Scottish and related to the ancient order; now he turns to what is newest in our civilization—the life in cities and incidents connected therewith. The Arab of the city confronts the advanced civilization of our century. The subject is well calculated to bring out the genius of the writer. He maintains the unity of his subject, and shows unusual skill in giving interest to his story by bringing his ragged hero into new and peculiar situations. Cleg turns many somersaults and comes up in many new ways, but his treasure-trove reaches him at last.

THE CRISIS OF THIS WORLD; or, The Dominion and Doom of the Devil. By S. M. Merrill, D. D. (Cincinnati): Cranston & Curtis. Price, 60 cents. This volume contains three sermons in Bishop Merrill's best vein. The first gives title to the volume. It deals with the reign of the devil and his impending doom. Judgment in his case is set already, and full sentence is to issue in due course. To this basal subject the author adds another sermon on the unpardonable sin, and still another on the duration of

punishment. The three sermons form parts of a grand whole. By his clearness and force the Bishop is well adapted to handle such abstruse and difficult subjects. — **SONGS OF LOVE AND PRAISE.** — Edited by John R. Sweeney, W. J. Kirkpatrick, and H. L. Gilmour. (Philadelphia: John J. Hood. Price, 35 cents.) This collection contains a selection from the best songs and tunes expressive of love and praise for use in meetings of all kinds for Christian worship and work. The editors have aimed at the best art, and through that art the expression of jubilant Christian experience. — **READINGS FOR LEISURE MOMENTS: A Collection of Miscellanies.** By H. L. Hastings. (Boston: H. L. Hastings. Price, 50 cents.) Small as is this volume, it contains several scores of brief readings prepared in the author's best vein. He has a way of putting a truth so that it stands on end. He uses the plain language of common sense, which cannot be easily gainsaid. His statements are irrefutable arguments, bringing the real case fairly into daylight. Truth is its own best defence. — **THE STORY OF OUR CHAPEL CAR WORK.** (Philadelphia: American Baptist Publication Society.) This gives a full account of the origin and work of the chapel car, "Evangel," in the northwest. The road takes the car free along the whole course, and the missionary makes it a pulpit and meeting-house. — **THE ENGLISH BIBLE IN AMERICAN ELOQUENCE.** By T. E. Bartlett. (Philadelphia: American Baptist Publication Society.) This neat little booklet shows how largely American orators have drawn upon the stores of our good old English Bible.

Patrick Henry, Fisher Ames, John Adams, Webster, Calhoun, Edward Everett and Rufus Choate all drew inspiration and truth from this great fountain of wisdom. — **HYMNODIUM UP TO DATE.** By Sydney Flower. (Chicago: C. H. Kerr & Company.) In following the teaching of such men as H. A. Parkyn, M. D., lecturer on psycho-therapeutics in the Illinois Medical College at Chicago, the author attempts to rescue hypnotism from the grasp of the charlatan. The methods of service are applied to the facts of psychic nature. — **GLEAMS FROM THE WORLD BEAUTIFUL.** By Lydia Hoyt Farmer. (New York: F. H. Revell Company. Price, 10 cents.) This booklet contains a brief series of Easterlike meditations on the world beyond. Death is the gateway to the glories of that other life opened to us by the resurrection of Jesus Christ. — **WHAT ONE CAN DO WITH A CHAFING DISH.** By H. L. S. (New York: John Ireland, 1192 Broadway.) This volume contains a series of experiments in amateur cooking. Chafing-dishes are daily growing in favor, and this book tells in how many ways they may be of use in cooking. — **THE STANDARD HYMNAL FOR GENERAL USE.** Edited by C. C. Converse, LL. D. (New York: Funk & Wagnalls Company.) This valuable collection of hymns and tunes embraces the best of both the old and the new for use in prayer-meetings, Sunday-schools and Christian Endeavor meetings. The editor has exercised good judgment in his selections and furnished a volume which can be used to good advantage. — **A HANDBOOK ON CURRENCY AND WEALTH.** With numerous tables and diagrams. By George B. Waldron, A. M. (New York: Funk & Wagnalls Company. Price, 50 cents.) An admirable manual. It deals with a current question in a brief and satisfactory way. Besides the money system of the United States, it treats the currency and finances of the world, the relation of gold and silver, wealth and its ownership, and railroads, telegraphs, telephones, etc. The little book is packed with facts in the form of figures and statements. The author is an expounder rather than an advocate. — **THE DEEPER CHRISTIAN LIFE: An Aid to its Attainment.** By Andrew Murray, D. D. (New York: Fleming H. Revell Company. Price, 50 cents.) Dr. Murray excels as a devotional writer. He is the Richard Baxter of our day. The aim of each is to revive spiritual life and deepen our fellowship with the Divine. Baxter accomplished his end most easily by depicting

the glories of the future, while Murray reveals the depths of sin in the soul and the ample provisions in the Gospel for salvation therefrom. The experimental method, worked with such success by Wesley, is adopted by this eminent Presbyterian divine. The book is small and the truth directly put. The devout reader cannot fail to find help in the perusal of its pages.

Magazines.

— **Donahoe's Magazine** for May presents a varied and entertaining table of contents. The leading article is a discussion of "The Campaign of 1896," by ex-Congressman W. J. Bryan, of Nebraska. "The Spirit of Frederick Leighton," by Bernard Morgan, is illustrated with a number of reproductions from the great artist's paintings. "Lights and Shades of Life Insurance," "Mexican Rambles," "Revival of the Olympic Games," "The Public Speaker," are titles of other interesting articles. (Donahoe's Magazine Co.: 611 Washington St., Boston.)

— The May *St. Nicholas* is filled, as usual, with attractive stories, poems, sketches, and illustrations. "The Ballad of Betty the Bound Girl" opens the number. "His Father's Price" is a story of England centuries ago. "A Stroll in the Garden of England" is delightfully described by Lieutenant John M. Elliott, U. S. N. Laura E. Richards tells the story of "The Green Satin Gown." "Shooting Stars that Reach the Earth," "The Children of Chinatown in San Francisco," "A Music-loving Rabbit," "Some War Courtesies," and "A Party by the Name of Smith," will be sure to be read by the young people, as well as the serials and the jingles for the youngest readers. (Century Company: Union Square, New York.)

— The May *Bookman* brims over with the latest literary intelligence and comment, and is finely illustrated with portraits. There are poems by Clinton Scollard, Virginia Woodward Cloud, C. G. D. Roberts, and Dorothea Lummls. "Mark Twain as an Historical Novelist," "Stendhal," "Columbia's Coming Celebration," "Count Tolstoy and Gabriele D'Annunzio," with Ian MacLaren's serial, "Kate Carnegie," the London and Paris letters and reviews of new books, combine to make a most readable issue of this unique literary monthly. (Dodd, Mead & Co.: 5th Ave. and 21st St., New York.)

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Obituaries.

Parker.—Mrs. Harriet Norton Parker was born in Livermore, Me., Sept. 22, 1820, and died in East Jay, Me., April 7, 1896, aged 74 years, 4 months, 15 days.

Mr. Parker died in 1892. Several children have also died, the latest to go being her son Bradford, in 1894. Six children yet survive her to cherish her memory and praise her name. Two of them live in California; one in the State of Washington; one in Massachusetts; and two in Maine (one in Hampden, and Annie, who lives at the old "Parker homestead.")

This eldest lady was a woman of many excellent qualities; amiable, cultured and refined in mind and manners. She was very kind and benevolent to the poor, a friend to the distressed. She never turned from her door any one who was hungry or cold. Religion in her home was practical, influential and beneficial to her whole household. She took great pleasure in educating her children—an experience which extended over a period of twenty years—and in training them in the ways of the Lord.

She was a great reader of good books and papers. She loved ZION'S HERALD, which has been a weekly visitor in the Parker homestead for many years. She possessed an ambitious mind, hence had in store a large amount of useful information.

At the time of her marriage (1839) she was a member of the Baptist Church, but when she came to live with Mr. Parker she left that church and united with the M. E. Church, where he held membership. For fifty-five years she lived a devoted follower of the Lord Jesus Christ.

The church, neighborhood, and family have sustained a great loss, but heaven is all the richer for such transfers. We laid her body by the side of her husband one bright and beautiful day in the early springtime, to await the voice of Him who said, "I am the resurrection and the life."

O. A. S.

Foster.—Mrs. Susan Foster, widow of Josiah Foster, died in Cambridge, Mass., at the home of her daughter, Mrs. Susan F. Denlow, Feb. 26, 1896, at the age of 88. She was born July 28, 1806, in Dennis, Mass.

After her marriage she resided for many years in Sandwich, and she and her husband were very well known among the Methodists of that region, their house being ever a home for Methodist preachers. Since the death of her husband, twenty years ago, she has resided with her daughter, and nearly two years ago they took up their residence in Cambridge. Active by nature, and of a cheerful and helpful spirit, Mrs. Foster retained in a remarkable degree her physical and mental vigor, and was a constant attendant upon the services of the church and interested in all that related to its welfare. By a strange coincidence, the last sermon to which she listened was a missionary sermon preached in Epworth Church, Cambridge, by Rev. S. F. Upham, D. D., with whom, in his boyhood and youth, as well as with his father, she had been well acquainted.

At the time of her death she was recovering from a brief illness which had not been regarded as serious, and the end came suddenly, without a moment's warning. She will be missed and mourned by all who knew her, and most of all by her daughter, whose home circle has been so often broken that she feels herself almost alone in the world.

CHARLES F. RICE.

Crawford.—Mrs. Harriet Augusta Crawford, widow of Rev. James B. Crawford, died in Portland, Me., April 24, 1896, aged 61 years.

Mrs. Crawford's death was sudden. She was apparently in excellent health the day before her decease, but on the morning of April 24 she spoke of some pain, and a physician was called. There were no apprehensions of danger, but at noon her little granddaughter found her body in her chamber, she having died a peaceful death. Thus a beautiful life closed. It was "the quick passing of a white soul to eternity."

Mrs. Crawford was born in Brunswick. Twenty-seven years ago her husband died, and the years of her widowhood she has made useful and beautiful as a mother and a Christian. Hers was a lovable character and in the home and in the church she was a favorite. For some time she had resided with her daughter Louisa—Mrs. William R. Anthoine, of Portland—at whose home she died. Here she was happy; in the cheerful companionship of a delightful home she declared herself contented, and that her life was passing most pleasantly. She found satisfaction in the fact that for some years she had shared and aided in the useful labors of her husband, who was well known, especially in Eastern Maine, as a minister and instructor.

The funeral occurred on a beautiful Sunday at the home of Mrs. Anthoine, who with one other daughter—Mrs. Frank Jones, of Bath—survives her. The funeral service was conducted by Rev. F. C. Rogers, pastor of Pine St. Church, of which Mrs. Crawford was a member. The burial was at Brunswick.

A CONFAB WITH SUNDAY-SCHOOL TEACHERS.

Rev. Theodore L. Cuyler, D. D.

AMONG our readers there are hundreds of Sunday-school teachers. A veteran pastor may be allowed to have a friendly chat with you who are pastors and spiritual guides of your little flocks. A most responsible post you occupy; for in our Sunday-schools are tens of thousands of children who receive no moral or religious instruction save what they receive in the school. Many of them have ungodly parents and live in prayerless homes. Have you ever weighed as you ought the tremendous truth that unless you are faithful to these young immortal souls they may be lost—for this world and for another? "He is wise that winneth souls."

1. The first duty that I take the liberty of pressing upon you is the duty of teaching your children God's Book. When Robert Raikes established the first Sunday-school his original purpose was first to teach poor, ignorant children to read, and then to read the Scriptures. The Bible was the only text-book. In my own childhood, on my grandfather's farm, my good mother was the superintendent, and she had a single scholar. She required me to commit carefully to memory a certain portion of God's Word every Sabbath. After that she gave explanations and instructions upon the passage thus learned by

heart. By this wholesome process I was made to imbibe the pure and "sincere milk of the Word" without any adulteration or admixtures. That in itself was an immensely valuable acquisition, and the sacred syllables remained lodged in the memory as a precious possession forever. Now, how far do you require your scholars to study the Bible for themselves? It is the custom of many teachers to prepare the lessons very thoroughly. By the aid of commentaries and "lesson helps" of various kinds they master the lesson, and then they come and pour it into their children's ears. The children are like young robins in a nest, who open their mouths widely and swallow down the worm or the grain of corn that the mother-bird drops in. It is a passive and receptive process throughout. This method requires but little else from a scholar than simply to sit still and listen. Is this the best way to instruct a child? The word "education" (in its original etymology) does not mean to put in, it means to draw out. And how can you draw out if your scholars have not been putting anything into their minds before they come to school?

I am confident that if Sunday-school scholars were required to commit a part at least of the Bible lesson to memory, and then to tell the teacher what they had learned by their own efforts, it would be worth a hundred times more than all the cramming that the teacher can administer. What costs nothing is seldom valued or retained. The cramming process neither strengthens a child's mind nor disciplines its memory nor imprints sacred truth upon the soul. The teacher does all the work, and the scholar reaps but little benefit. I entreat you to give your scholars more to do. Insist on their repeating to you accurately a portion of the blessed Book. Encourage them to tell you their ideas about it, and to state whatever difficulties they may have. Study the lesson thoroughly; but remember that it is not your knowledge of the lesson that is the main thing, but their knowledge of it, and in order to secure their knowledge they must be compelled to study for themselves. Simply to pour truth into the passive mind of a child is too often like pouring water into a sieve; a precious little of it is carried away. There is a lamentable amount of ignorance of God's Word among thousands of young persons who have attended Sunday-school for half a dozen years, and this is too often chargeable to the false method employed by well-meaning teachers.

2. Next to teaching your class to study God's Word, aim at the formation of character. This depends on your own personality. Some teachers have not much force of Christian character themselves. Their piety is feeble, their conduct light, and they are a poor "example to the flock." What you are before your class is of vastly more importance than what you say to them. You are to represent Jesus Christ to your scholars by your conduct, your manners, your loving fidelity, your unselfish devotion to their souls. If you cheapen Christianity before them, they will soon despise it, and you also. The more Christlike you are, the more likely are you to win them to the Saviour. An unworthy teacher is only a stumbling-block to his or her class. Keep your own soul sweet and strong and pure by prayer and fellowship with Jesus Christ.

3. Make much of *eternal* instruction. Explain to them the right and the wrong of things in every-day conduct. Take, for instance, the temptations to intoxicating drinks. If every Sunday-school teacher would carefully instruct his or her scholars as to the deceitful and dangerous nature of all intoxicants, and would endeavor to make them intelligent and conscientious teetotalers, it would do more to counteract the terrible drink curse than any agency that could be employed. As it is, a generation of children are growing up of whom a majority hardly know the A B C of total abstinence, and I fear that one reason is the failure of Sunday-school teachers (as well as parents) to point out the danger of playing with the serpent of strong drink. We never can stop the sale of the accursed stuff until we do more to stop its use; and the true time to begin is with the young. What I have said in regard to drinking applies also to falsehood, profanity, dishonesty, uncleanness, and other vices. You are to mold character. Deal plainly with sin of every kind and the sinful heart that lies behind it. How vitally important to have a Christly character yourself!

4. If you are a wise and faithful teacher your chief aim and prayer will be the conversion of your scholars to Jesus Christ. Your main reliance must be on the power of the Holy Spirit. Yet you are to do your part. Remember that it is not enough to ask a child "Do you love Jesus?" or to urge that child to "rise for prayer." Conversion means change of heart, change of character, and that is to show itself by change of conduct. Impress on your scholars that the only proof of faith in Christ and love of Christ is keeping Christ's commandments. Mere emotion is short-lived. Strike for something deeper. Exhort your children to break off from their besetting sins and to obey Christ. Childhood is the best time to make real Christians and the worst time to make shallow and sham Christian professors. A solemn trust is yours, and if you are wise and faithful you may win a crown of glory that an archangel might covet. It is a glorious thing to be an earnest, untiring, and devoted Sunday-school teacher, wise to win souls and mold character for heaven. And it is an awful thing to be a trifler or a blunderer with children's souls. If you love your Master and love your work and love your scholars, you may ask Christ's help, and He will give it.—Exchange.

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Review of the Week.

Tuesday, May 26.

— The Spaniards defeated in their attempt to capture Cubites, the seat of the insurgent government in Cuba.

— Sixty men who took passage on the "Bermuda" from Cuba, and failed to land, arrive at Mobile.

— Awful Western storms; heavy loss of life by cyclones in Iowa, Michigan and Illinois; great destruction of property.

— Premier Rudini, in the Italian Chamber, insists that the Triple Alliance is a necessity.

— The Senate passes the General Deficiency bill, almost doubling the appropriations made by the House; the House discusses the repeal of the alcohol rebate clause in the Tariff law.

— A Cuban-American fair opens in New York.

— The Supreme Court of the United States confirms the sentence of Capt. Wiborg, of the Cuban filibustering steamer "Horse," and affirms the validity of the appropriations for the Sugar bounty.

Wednesday, May 27.

— A street car in Victoria, B. C., falls 75 feet through a bridge into the water; fifty lives lost.

— Nicholas II. crowned at Moscow.

— A ferry boat capsizes near Cairo, Ill., and eleven persons drowned.

— The House repeals the Tariff section which provides for free alcohol in the arts and manufactures; the Senate discussing an amendment to the Filled Cheese bill providing for an additional tax of 75 cents on every barrel of beer.

— A fund of \$125,750 raised for Johns Hopkins University at a meeting in Baltimore.

Thursday, May 28.

— St. Louis tornado-swept; hundreds of people killed; the Eads bridge partly destroyed; only meagre details as yet.

— The Czar and Czarina congratulated by Russian functionaries.

— A large force of Matabele defeated near Bulawayo.

— The beer tax amendment rejected by the Senate. The House agrees to the Senate amendment to the Deficiency bill providing for the payment of the French Spoliation and war claims.

— Sixty-one bodies recovered from the Victoria bridge disaster; thirty persons still missing.

— Mrs. Julia Ward Howe celebrates her 77th birthday.

— Princeton becomes a University.

— The bill for the Union Station in this city passes the State Senate.

Friday, May 29.

— The estimated number of dead at St. Louis, 500; and of injured, 1,000.

— The filibustering schooner "Eureka" captured by the Spaniards.

— M. Zola again rejected in his candidature for the French Academy.

— The National Prohibitionist Convention at Pittsburgh nominates Joseph Levering, of Baltimore, for President.

— Foreign envoys congratulate the Czar.

— The Joint Traffic Association's agreement sustained by the courts.

— The original Cuban Constitution stolen from the Cuban Fair in New York.

— Massachusetts to give a bronze statue of "Victory" for the turret of the battle-ship named after the State.

Saturday, May 30.

— Chicago's population, by post-office census, is 1,760,000.

— Another large filibustering expedition lands in Cuba.

— The Senate passes the bill to repeal the free alcohol section of the Tariff law, and the Fruit Brandy bill.

— The President vetoes the River and Harbor bill.

— Twenty deaths from cholera in Alexandria; 33 in Cairo.

— The American excavators at Corinth, Greece, uncover an ancient theatre.

— The Treasury deficit for eleven months, \$26,000,000.

— The Porte sends eight battalions of troops to Crete.

— Over 1,000 persons trampled to death by the crowding people trying to reach the free booths at the popular fete in Moscow.

— Memorial Day generally observed.

Sunday, June 1.

— Death in New York of Marcus M. ("Brick") Pomeroy, the well-known journalist.

— Seventeen hundred amendments to the British Education bill.

— A statue of Garfield unveiled in Fairmount Park, Philadelphia.

— Miss Kate Field, writer, critic, lecturer, dies in Honolulu of pneumonia.

— Capt. Gen. Weyler to supply rations to rural families ordered to remove to towns, the families of rebels excepted.

— The biennial convention of the National Federation of Women's Clubs in session at Louisville, Ky.

— The Boston Chamber of Commerce declares for sound money.

— Ex-Teller Clarence Murphy sentenced to ten years or more in jail for embezzling \$47,000 from the Salem Savings Bank.

— The exhibit of Old Blue Delft Plaques in Jones, McDuffie & Stratton's Art Pottery Rooms includes some of the best examples of that famous pottery.

The General Conference.

(Continued from Page 3.)

without some change, and yet we had hoped that you would do it. As has been intimated, a great deal of time and labor has been put upon this report. All phases of desecration interests have been represented, and there was complete unity of thought in arriving at this conclusion.

Some of us have thought a good deal of this matter. Four years ago it was my privilege and duty to defend the report which in some regards I felt at the time was not entirely fair. I am very glad to have the opportunity tonight to advocate a report which I believe is entirely fair to all parties, and which has the sympathy and the co-operation of all who are interested in this great movement. Now in regard to Dr. Neely's amendment, I believe action has already been taken by this Conference requesting the Bishop to prepare such an order of consecration. Those of you who were present here the other evening and witnessed that beautiful service, I am sure could receive no wrong impression from it. There was nothing approximating an ordination service. It was simple and yet it was beautiful. We have those services all over the church, and we feel it would be very far better if we had one prescribed by the law of the church and furnished us by the Bishops of the church rather than one made up in different sections and differing just as widely as the sections differ; and I see nothing harmful in that whatever. It is simply a service through which these young women pass who give themselves to what it seems to me is the highest and deepest consecration known to our Methodism to-day; it gives to that office a distinction and an honor and an importance such as it deserves, and which will impress these young women with its importance and its honor as nothing else will.

"And then so far as the distinctive garb is concerned, there is a garb worn in every Home in this land, and at the present time it is uniform so far as we know. There are no objections. New England was distinguished up to six months ago, but now New England has adopted the same, and the garb is uniform everywhere throughout the church, and all we ask here is that these deaconesses shall wear the distinctive garb desired by the Home in which they labor, and also that this garb be made uniform as far as practicable throughout our country. We all believe, I think, that some garb is valuable to these workers, is absolutely necessary to them, and the garb selected now is a very simple one. It does not in any wise approximate that of any other orders which we do not care to imitate, yet I have found it is distinctive enough to mark our deaconesses everywhere; and we are going to have a distinctive garb it is far better that it should be uniform throughout the church, so that when they are transferred from one Home to another there shall be no confusion arising out of the necessary change of dress.

"Now, brethren, let me ask you, in all candor, if you possibly can, to adopt this report just as it appears in the Daily. You will do a grand thing. Four years ago our report was tabled. Some of us who have this in our hearts and who have heavy burdens upon us in sections where we live, labored under a disadvantage during the entire four years because of that embarrassment; and these deaconesses all over the church are looking with anxiety to see whether or not you will give them this simple legislation which they desire, the boards of management desire, and the Conference boards desire. All who are deeply interested in the work desire this legislation, and if you will give it to us it will give this grand work an impetus, and the next four years will see development such as you and I scarcely dreamed of eight years ago, when it was first introduced into the law of the church. These young women are doing a grand work; they are giving themselves to the work for Christ's sake. They are receiving no salary, no compensation scarcely whatever, and wherever they go they are representing us in a manner which does us honor and which appeals to the very highest sentiment and emotion of our lost humanity; and we ought to be willing as a body of men to say to these women: 'You have our endorsement; you have just what you want; we will give you this and bid you Godspeed in your great work.'"

The report was then adopted with a large majority.

Dr. Upham, chairman of the committee on Itinerancy, then submitted a report on the Time Limit, which awakened much discussion. The report provided that, in case three-fourths of a quarterly conference, in the absence of the pastor, asked for his return, with the concurrence of his presiding elder and the approval of all the presiding elders, he might be re-appointed by the Bishop for the sixth year, and so on until the tenth year.

The Time Limit, pro and con, was discussed for a long time, but nothing new to our readers was presented.

Dr. J. M. King moved an amendment to the effect that ministers should be appointed annually. This motion, which meant the abolition of the Time Limit, was laid on the table by a vote of 180 for to 120 against.

After further discussion, a motion was made to lay the whole subject on the table, which carried by a large majority. Nothing, therefore, has been done to change or relieve the present Time Limit by this General Conference.

Thursday, May 28.

Bishop Joyce presided at the closing session. Dr. J. B. Hingley conducted the devotions, and the hymn, "Mid scenes of confusion and creature complaints, how sweet to the soul is communion with saints," was sung. After a time Bishop Joyce relinquished the chair to Bishop Newman, and he in turn requested Bishop Cranston to preside. The newly-elected Bishop presided with grace and alacrity, as if long accustomed to wielding the gavel. As the hour for the closing of the session arrived, Bishop Cranston requested Bishop Merrill, now Senior Bishop, to take the chair.

Dr. J. M. King reported a form of service for public worship which was adopted, and the following resolution was passed:—

Resolved, That the Publishing Agents be and are hereby directed to publish the Order of Public Worship in every edition of the Hymnal, and also in such form that churches already supplied with Hymnals may procure the Order of Worship separately.

A long discussion ensued upon the plan pro-

posed for the support and relief of supernumeraries, their widows and children, presented for the committee by Dr. W. S. Edwards. The scheme is substantially what is known as the "New York East Conference Plan," but it was subjected to several amendments and restrictions. To the Annual Conference is left large liberty in supplying the details necessary to carry out the general provisions of the plan proposed. These details must of necessity vary somewhat, in view of unlike conditions in the Conferences. The right is left to the Annual Conferences to determine in such ways as may seem to them best—whether in open session, or by special committee, or by a permanent board of stewards—what claimants shall be allowed, and to fix the proportion of payment to the recognized claimants. No Annual Conference need create an annuity or pension fund unless it chooses so to do. Any Conference may confine itself to the fund known as the "Conference Claimant" fund by simply refusing to take steps to create the other; and it was provided that the basis of allowance in all cases must be the necessity of the claimant. No person can be put upon the list of claimants save upon vote of an Annual Conference. The board of stewards in each church in whose limits a claimant resides, is to report to the Annual Conference concerning the real needs of the beneficiary. The plan was adopted.

The Book Committee made its report upon the proposed subsidies to be given certain Methodist weeklies, and a prolonged debate ensued.

Dr. G. P. Mains, the newly-elected publishing agent at New York, at once put himself on record in discouragement of the subsidy scheme, as follows:—

"I feel, I suppose, a very proper sense of delicacy about saying anything concerning these subsidies at all. I am under the impression that some in this body may think it is invidious in me now to speak concerning this question. And I do not know but that judgment is correct. But I have observed that there is a good deal of disposition abroad to criticize various departments of the Book Concern management. There is a feeling among some that the Book Concern is not making sufficient profits to give to the proper objects for which it was created; and yet, on the other hand, there seems to be quite a disposition to order large drafts upon the treasurer of the Book Concern; now, I am not prepared positively to say that these proposed subsidies are not the best thing, but it occurs to me that there is another side than that which calls for their recommendation. It seems to me that there is a possibility of granting subsidies on a claim that shall detract from the enterprise and the energy which would otherwise find expression on the part of various editors and managers of these local papers. Some of the most successful enterprises have been worked up by the proprietors of these concerns from the bottom, without subsidies, and it would seem to me that it ought to be more careful in the way of making these subsidies."

Referring to the Omaha Christian Advocate, which asked and secured a subsidy of \$3,000, Judge Brill, of Minnesota, said:—

"I want to say that the considerations that apply to those other papers do not apply to the Omaha Christian Advocate. Four years ago, you will remember, the paper had been published in Omaha for some years, and we were importuned to make it a semi-official paper because it would help the paper to exist in a community which needed it; but it was with the express understanding that it should not involve the church in any expense. Now we have been importuned—the members of the General Conference—from the beginning to grant a subsidy to this paper. I concede that papers about Omaha have been pressed by the hard times; so have they been all over these United States; and if we are going to make an exception of the Omaha Christian Advocate we may ask it of twenty-five other local papers that are published all over the United States. We have a paper at Minneapolis, and we would like a subsidy for that; and there is no reason why we should not have it if you are going to give it to Omaha. We are in the midst of a large population, a population which will have in the near future a large number of loyal Methodists. Omaha is in no position to claim any more than we are, and no more in a position to claim than many other local papers scattered all over the United States. Now I want to call your attention to this paper that was distributed through these seats this morning. It shows that the Omaha Christian Advocate has \$400 assets. It is true they put in a number of subscriptions and a number of bills due, but the only tangible assets they have are \$400, and if I understand their balance sheet, they show that they have paid expenses the last year. Gentlemen, I undertake to say that if you open the gates at this point, you will be flooded with applications of this sort, and the next General Conference will be asked to elect an editor of this Advocate, and so it will go on from one to another."

Dr. J. H. Potts, of the Michigan Christian Advocate, made a forcible speech against the principle of granting subsidies. The Southwestern Christian Advocate, because of its peculiar field and work, doubtless needed assistance from the general church. He objected to subsidies on the ground that it developed officialism in the management of the papers thus helped. It took away the spirit of independent journalism—the quality most needed in the Methodist press. Officialism is the virus which is poisoning the church in every department; it has dominated this Conference and has been its chief bane; it colored the action of every General Conference committee and every report made to this Conference. If you are to help these papers, do it in such a way and in such a spirit as to leave them independent in spirit and utterance.

But the subsidies were supported by Drs. W. F. Whitlock, J. D. Hammond, A. B. Leonard, E. J. Gray, G. C. Sturgis, chairman of the Book Committee, and other representative members of the Conference, and the full amount recommended by the Book Committee was adopted, amounting in a total during the quadrennium to \$73,120.

Dr. W. N. Brodbeck, as chairman of the com-

mittee on Missions, submitted reports to the effect that all the missions in Africa known as the William Taylor Missions were to pass over to the church to be administered as are all other missions of the church. The report was adopted.

Dr. J. M. King moved that the matter of the William Taylor Missions in Chile be reported back to the board of managers, giving full power in the case, and it was adopted.

Action was taken the day before upon an important report from the committee on Episcopacy which was overlooked in the proceedings of Wednesday. It related to the vexed subject of the co-ordinate power of the General Superintendent and Bishop Thoburn in India. The purport of the report was to the effect that a General Superintendent should visit India not oftener than once in a quadrennium, unless in cases of special emergency, and should preside "conjunctly" with Bishop Thoburn, each the equal of the other. In cases of honest differences in opinion—if they occurred—the existing state of things should continue until the Board of General Superintendents could review and decide the case. To illustrate: It was declared that if in making the appointments Bishop Thoburn could not deem it wise to make a removal of an appointee, he was to remain in the place where he was stationed until the Board of Bishops should pass upon the case. It will be recalled that there is no time limit affecting the appointments in the mission-fields.

Bishop Hartzell was granted the privilege of addressing the Conference, and was received with general and prolonged applause. He spoke with much feeling, saying that there was the most tender and reciprocal relation between him and Bishop Taylor; that they should plan, pray and work together to administer the work begun for the church; and, in closing, he said: "Do not pity me, but cheer me, pray for me, and help me to successfully do the great work which you have committed to me."

Complimentary resolutions prepared by Dr. G. P. Mains, and read by him, were adopted.

The hour for adjournment of the Conference had been fixed at 1 p. m. The hands of the admonitory clock on the wall indicated that less than a half hour yet remained. It was voted to call the roll of the Conference and adjourn, sine die, with appropriate religious services. The roll of delegates was called, showing that a goodly number had remained to the hour of adjournment.

Bishop Merrill, in behalf of the Board of Bishops, thanked the delegates for the uniform courtesy of the body towards each member of the board, expressed grateful appreciation for the good work done, and especially that the Conference had left untouched and undisturbed so much of the priceless heritage of Methodism.

Bishop Bowman led the Conference in a tender and appropriate prayer. The following hymn was then sung with profound emotion and expression:—

"And let our bodies part,
To different climes repair;
Inseparably joined in heart
The friends of Jesus are."

"O let us still proceed
In Jesus' work below;
And following our triumphant Head,
To further conquests go."

"The vineyard of the Lord
Before His laborers lies;
And let us see the vast reward
Which waits us in the skies."

"O that our heart and mind
May evermore ascend,
That haven of repose to find,
Where all our labors end."

"Where all our toils are o'er,
Our sufferings and our pain!
Who meet on that eternal shore
Shall never part again."

After singing the hymn, Bishop Foster pronounced the benediction, and the General Conference of 1896 became a fixed chapter of history. Hasty but hearty good-byes were said, and the men who had given a month's prolonged and most faithful and exhaustive study and attention to the interests of the church, hastened to secure the first homeward-bound train that would bear them to their families, friends and urgent private business.

Our last word of report is a pronounced commendation of the Conference: It has done grand work for the church, and closed up its business and deliberations and adjourned decently and in order.

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